

# gay COMMUNITY NEWS

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FOR SEVENTEEN YEARS, THE LESBIAN AND GAY WEEKLY

## Family Protection loses in Boston

*Citing silence from the mayor and 'bigotry and moral cowardice' on the council, Scondras vows to reintroduce bill next year*

By Dawn Schmitz

BOSTON—On June 26 the Boston City Council June 26 narrowly voted down a bill allowing citizens to register their domestic partners and extended families with the city. The council then voted 11-2 to reject a more comprehensive bill that provided health insurance benefits for city workers' domestic partners and extended family members.

The Family Protection Act, sponsored by openly gay Councilor David Scondras, would have given Boston residents the right to define their families for the purposes of hospital and prison visitation and parent-teacher conferences [See *GCN*, Vol.18 No.37]. The vote was 7-6.

Seventeen U.S. cities have enacted similar bills allowing the registration of domestic partners. The Family Protection Act would have been more comprehensive, however, in allowing the registration of extended families—defined in the ordinance as “those who live together, share basic expenses and assume responsibility for each other's welfare.”

The proposal was endorsed by more than 20 community groups, including the Gray Panthers, the Greater Boston Lesbian and Gay Political Alliance, the National Organization for Women, the Puerto Rico Women's Committee and a variety of religious organizations and labor unions.

In the face of strong opposition, the bill was eventually segmented into watered-down options, two of which were debated: Version One, which deleted all references to health coverage, and Version Four, which would have set up a volunteer task force to study the cost of such coverage.

Scondras told *GCN* he decided to put the weaker Version One up for consideration “when, a half an hour before the vote, people said they wouldn't vote for [Version Four].”

He emphasized that the version of the bill he was calling for “will not cost the city of Boston one nickel,” and added, “it's a very simple bill and a very straightforward bill.” He asked, “Are we going to stand for justice, equality, recognition of nontraditional relationships, or not?”

Afterward, Scondras said giving the council the chance to vote on the option that would not have used city resources gave voters the opportunity to see who is in favor of the right to broadly define “family.” “There will be political consequences,” Scondras stated, adding, “It's important for people who will vote next fall to know who their friends are.” He later told *GCN* that “bigotry and moral cowardice” were behind the city council's action.

### Who could be trusted?

Members of gay and lesbian groups who lobbied for the bill echoed Scondras, saying the vote clearly showed which city councilors could and could not be trusted to support gay and lesbian rights. Don Gorton of the Alliance told *GCN* that two of the councilors, Robert Travaglini of Charlestown and East Boston, and Thomas Menino of Roslindale and Hyde Park, said they opposed the

original bill only because of its cost, yet voted against the substitute version that called for no spending of city funds. “With Travaglini, the duplicity comes full circle,” Gorton said, citing Travaglini's response to a 1989 Alliance questionnaire in which he supported registration of domestic partnerships for lesbians and gay men.

Councilor Maura Hennigan Casey of Jamaica Plain and West Roxbury, chair of the Equity Committee where the bill was assigned, said she thought she had Travaglini's and Menino's support for Version One of the bill. According to Ellen Zucker, President of the Boston chapter of NOW, “Travaglini had a longstanding promise to support this.”

At press time, neither Travaglini nor Menino had returned *GCN*'s phone calls.

### Flynn's role

Many of the bill's supporters said Mayor Ray Flynn effectively killed its chances by keeping silent on the issue. “It's very, very clear that the mayor was behind the bill's defeat,” said Michael Cronin, chair of the Committee for Family Protection. “He was involved—through his aides—in sending loud and clear messages that he did not support any version of the bill.”

Scondras said, “There is no message so loud, when there is a battle being waged over justice, as the silence of those who have the power to fight on the right side. I consider [Flynn's] silence to be a loud message.”

Both Cronin and Scondras said that if the mayor had wanted the bill to reach his desk, he could have used his power to garner support for it. “If he had wanted the bill passed, he would have gotten it passed even with the [insurance] benefits,” Cronin said.

“The mayor's lack of leadership on the bill shows he is not supportive of people of color, lesbians and gay men or women,” NOW's Zucker said. “He's against choice when it comes to abortion and he's against choice when it comes to our own families,” she added. At press time, the mayor's office had not returned *GCN*'s phone calls.

Zucker also attacked the Catholic Church for working to defeat the bill. “It's sad that we cannot manage to get the Catholic Church hierarchy out of the city council,” she told the press.

In May, responding to the introduction of the bill, the state's Catholic bishops had issued a statement that said in part: “The extension of the title ‘family’ to gay and lesbian couples and the granting of economic privileges to ‘domestic partners’ on an equal plane with true families must be opposed and rejected as undermining the family in our society today.”

Cronin said Boston's Bernard Cardinal Law had a direct impact on the bill's failure. “The Cardinal made several phone calls to city councilors,” he said. “In Boston there is no separation of church and state.”

### 'Despicably homophobic'

Comments by the bill's two most vehement opponents on the council, James

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## Summer Book Review part 2

Eve Sedgwick

Kay Gardner

Lillian Faderman

Dennis Cooper  
interview, part 2

Also, meet  
Adult Children of  
Heterosexuals



## AIDS activists brutalized in Chicago

*Dozens of protesters are arrested at the American Medical Association's annual conference; many level charges of police brutality*

By Jacob Smith Yang

CHICAGO—Police arrested 28 AIDS activists at a demonstration outside an annual meeting of the American Medical Association (AMA), on June 24. Approximately 250 ACT UP demonstrators from across the country had converged to protest the AMA's policies on HIV testing and the treatment of people with HIV-related diseases, national health care and alternative health care treatments.

All those arrested were charged with mob action, a misdemeanor. According to witnesses, police used excessive and unwarranted force against demonstrators, and there are plans to file at least one civil rights suit against them.

“Some of us are feeling pretty demoralized by the police brutality, but we're not going to let this stop us,” said Sandra Johnson of ACT UP/ Chicago. “We will continue to press public policymakers to start responding to the AIDS crisis in careful, rational and innovative ways.”

### Shocking comments

The demonstration started at 7:30 A.M. with a sidewalk march down Michigan Avenue to the Chicago Hilton Towers, where the AMA conference was being held. Police began to arrest protesters as they moved into the street.

“We got on Michigan Avenue going south,” Johnson told *GCN*, “then the police began to pick people out from the crowd and arrest them.”

Johnson said that at this point, police began to abuse the protesters verbally. “I was shocked to hear comments like, ‘I would like to fuck and kill you’ coming from the police,” she said.

At the Chicago Hilton Towers, protesters were met by a police line and more people were arrested, this time for allegedly trying to break through the line.

### Changing gloves

The arrest of one activist, Gary Lawman of

ACT UP/ New York, was captured on videotape. Police charged Lawman with the felonies of attempting to disarm Officer Rex Hayes and aggravated assault of Officer Ronald Parrum. Lawman's attorney, Amy Beckman, told *GCN* that the felony charges are false and that the videotape footage will be important evidence in getting them dropped.

According to Beckman, the tape shows Lawman being pulled across the police line by police officers as he tries to protect himself by covering his head with both hands. Two of the officers then force Lawman's left hand behind his back and wrestle him to the ground, pinning his right arm underneath his body in the process. When the police demand that Lawman put his right arm behind his back, Lawman attempts to tell them he cannot.

“At this point they pull his right arm around and back and you can see a gun on the ground,” said Beckman. “Our theory is that while the police were detaining Gary, one of their weapons somehow became disengaged.”

Officer Parrum charges he was put at risk for HIV transmission when Lawman allegedly assaulted and bit him.

Beckman told *GCN* that, though she has not yet received Parrum's hospital report, the state attorney's office told her that the alleged bite wound was actually a scratch mark across Parrum's knuckles.

“Gary didn't intentionally bite anyone,” Beckman said, “and while his mouth may have come into contact with Parrum's hand during the struggle, I find it unlikely he could have bit anyone given how the police were restraining him.”

According to Beckman, once at the police station, Hayes brutalized Lawman on an elevator while he was handcuffed from behind. She said that Hayes told Lawman, “So, you want to fight, I'll fight you,” and then struck him repeatedly. Reportedly, the

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## Quote of the Week

"Dad and I had breakfast this morning. We had a look at each other's speeches. He would have used mine, but he's not a lesbian. I would have used his, but I am not a Republican."

—Commerce Secretary Robert Mosbacher's daughter Diana, in a commencement speech at Pitzer College, as reported in the Washington Post, June 24.

## Boston raises big bucks at Pride

BOSTON—Two groups here raised close to \$45,000 at their annual fundraisers during Pride week to benefit local gay/lesbian and women's organizations. The Grass Roots Gay Rights Fund (GRGRF) hosted its annual Gay Pride Street Dance in the South End. The event netted close to \$40,000. Proceeds will be distributed to the National Lesbian and Gay Task Force (NLGTF), the Boston Lesbian and Gay Community Center, the Human Rights Campaign Fund (HRCF) and Fenway Community Health Center's Victim Recovery Program and its Building Fund.

The Boston-based women's motorcycle club, Moving Violations, which historically leads the Pride march, raised \$3800 in their annual motorcycle run. The money was donated this year to the Massachusetts Coalition for Battered Service Women's Groups.

—Pamela Roy

## Lesbian cop comes out in LA

LOS ANGELES—After enduring harassment from co-workers who discovered she was a lesbian, a Los Angeles police officer has become the first active-duty member of the Los Angeles Police Department (LAPD) to come out publicly.

Sue Herold publicly acknowledged her sexuality in a June 5 interview with *Vanguard*, a Los Angeles gay newspaper, after months of harassment following her testimony in a discrimination lawsuit brought against the LAPD. In that lawsuit, LAPD office Mitch Grobeson claimed he was put into life-threatening situations when other officers repeatedly neglected to come to his aid.

Although Herold used a pseudonym in the lawsuit, co-workers identified her when they recognized the back of her head during the television coverage of a press conference.

She was also forced to come out when, prior to the press conference, regulations compelled her to inform her commanding officer of her intent to speak to the press. When he inquired about the content of the interview, she told him she was a lesbian.

Although Herold's attorneys had sought an injunction to prevent the LAPD from retaliation against the witnesses in the lawsuit, Herold says she has been harassed since the press conference. At one point, Herold received a two-day suspension when a shift-request form was allegedly lost.

Herold says she too has been put in life-threatening situations due to homophobic harassment against her. "I've received a lot of pressure not to make an issue of being lesbian," she said. "But right is right."

—Dawn Schmitz

## Martina sued for 'partnermony'

FORT WORTH, Texas—Martina Navratilova's ex-lover filed a \$5-10 million suit against the tennis star June 7 for failing to honor a "non-marital cohabitation agreement." The plaintiff, Judy Nelson, claims that Navratilova failed to fulfill her part of the agreement, made in 1986, two years after the women moved in together.

According to The Associated Press, Navratilova blasted the timing of the suit. "This is obviously a premeditated move on the part of Judy and her lawyer, Jerry Loftin, knowing how important Wimbledon is to me and how I need to concentrate on playing tennis," she said. The Fort Worth court date interfered with her plans to attend a warm-up tournament before competing at Wimbledon, where she has won a record nine singles titles.

Nelson's lawyer calls the lawsuit "partnermony." "We're asking for half of the assets accumulated during the partnership," said Loftin. Nelson's suit contends that Navratilova failed to list and divide their joint assets, which was required in the agreement.

Mike McCurley, Navratilova's lawyer, filed a motion for a continuance until after Wimbledon.

—Dawn Schmitz

## HIV linked to cervical cancer

SAN FRANCISCO—Forty-four percent of women with HIV are infected with the human papillomavirus (HPV) that causes genital warts and can lead to cervical cancer if left untreated, according to a study conducted at the University of California-San Francisco (UCSF).

The San Francisco Sentinel reports that researchers are stressing the importance of the link between HIV and cervical cancer. "We believe these women develop cervical and anal abnormalities sooner than women who are HIV-negative," says Ann Williams of the UCSF School of Nursing.

The increased risk of cervical cancer among HIV-positive women is a good reason for women who are at risk for HIV to be tested, the researchers pointed out. HIV-positive women should have pap smears as often as every six months.

"These [HIV-positive] women should be seeing their gynecologist frequently," Williams says. "Caregivers in AIDS clinics will need to include gynecological exams, and medical clinics that serve women will need to include more AIDS care."

—Dawn Schmitz

## Gay man wins \$5.3m settlement from Shell Oil

ALAMEDA, Calif.—In what is believed to be the largest gay-related discrimination award ever, a superior court judge recently ordered Shell Oil Company to pay \$5.3 million to a gay man who was fired because of his sexual orientation. According to the *San Francisco Sentinel*, the award ranks among the largest won in all discrimination suits filed in the United States.

The plaintiff, Dr. Jeffrey Collins, argued that he was wrongfully terminated from his executive position at Shell Oil after his co-workers learned that he was gay. Collins' sexual orientation was discovered when his secretary found his invitation to Premiere Jacks, a safe sex club. The secretary mailed the invitation to Shell corporate headquarters in Houston, where it was held for two weeks until Collins completed an important presentation to the company's board of directors.

Four days after the presentation, Collins was fired for poor job performance. Collins stated in the suit that his termination came after nine career promotions within the company and 19 years of repeatedly high job performance evaluations. Before being fired, Collins managed a \$10 million budget as the director of therapeutic products at Triton Biosciences, a division of Shell Oil Co.

Collins further charged that his manager at Triton, Richard Love, rewrote Collins' job evaluations in order to justify firing him. Collins also provided evidence showing that Shell Oil executives had interfered in his efforts to secure another job by telling potential employers about the "sex party" memo.

In her judgment against the company, Judge Jacqueline Taber denounced Triton for "fabricating falsehoods...manufacturing a false evaluation intended to circumvent the law...[and trying] to prevent [Collins from] securing unemployment benefits in an effort to save Shell and Triton a few pennies, or perhaps to teach [Collins] how totally 'bad' he was."

Taber found the corporation guilty of violating California state law that prohibits discrimination against lesbians and gay men in employment. In an earlier case, *Gay Law Students v. Pacific Telephone and Telegraph*, Judge Rose Bird had ruled that gay political activity was protected under the state labor code. Taber extended that ruling by saying that Collins' memo promoted safe sex practices and was therefore a protected political activity.

—Elizabeth Yukins

## Gay man arrested for de-hooding KKKer

FRESNO, Calif.—A gay man was arrested here recently for snatching the hood off a man presumed to be a member of the Ku Klux Klan (KKK). The incident occurred at the town's June 16 Gay Pride Celebration, and the de-hooder, Glen Bates, faces felony charges for grand theft/personal.

Bates said that he grabbed the hood after he witnessed a group of Klansmen gathered on a street corner jeering at the Pride parade.

"They were threatening and terrorizing people in the parade," Bates told the *Bay Area Reporter*, a San Francisco gay newspaper. "As we passed, they shouted,

'You disgusting faggots, you're all going to hell.' I drew the line when they started chanting 'Long live AIDS,'" he added.

Bates responded to the jeers by dropping out of line and circling back behind the KKK group. He said that he walked up behind the tallest member of the group, "grabbed his hat, and hit the street running."

Bates said that he ran into the parade waving the hood and shouting, "This kind of intolerance cannot be tolerated." He added that the crowd greeted his action with cheers and chanted for him to "Rip it up."

Bates was arrested soon after the de-hooding and cited for taking personal property from the person of E. McCrory. After spending six hours in police custody, he was released on \$2000 bail. The Fresno County District Attorney General's office stated June 19 that Bates would not be charged.

—Elizabeth Yukins

## CIA may re-evaluate lesbian employee's security clearance

MENLO PARK, Calif.—After a six-year legal battle, on June 13 a judge has approved a CIA agreement to re-evaluate a lesbian's application for security clearance. Under the agreement, Julie Dubbs' new application will be reviewed without specific concern for her sexual orientation.

According to Dick Gayer, attorney for Dubbs, this would be the first time the CIA has considered someone who is openly gay or lesbian for security clearance.

Gayer, however, told *GCN* that the agreement between Dubbs and the CIA may mean nothing more than "business as usual" regarding the agency's discrimination against lesbians and gay men.

"The government—the CIA in this case—in signing this agreement could be lying through its teeth," Gayer told the *Bay Area Reporter*. They could have every intention of denying Julie Dubbs a clearance "no matter what they find in the investigation," he said.

Dubbs works as a technical illustrator at SRI International. The security clearance in question is essential to her job. She applied for a "sensitive compartmented information" clearance, one grade above top secret, in 1984. Despite approval from the Department of Defense, the CIA turned down Dubbs' application because, until asked, she had not told them she was a lesbian. In 1985 Dubbs filed a lawsuit against the CIA, charging it with anti-gay discrimination.

Attorneys for the CIA have maintained throughout the case that the agency does not discriminate based on sexual orientation, although they have stated that such a policy would be appropriate in the interest of national security. They cited state sodomy laws and the possibility of coercion or blackmail by foreign powers as legitimate grounds for denying gay men and lesbians security clearance.

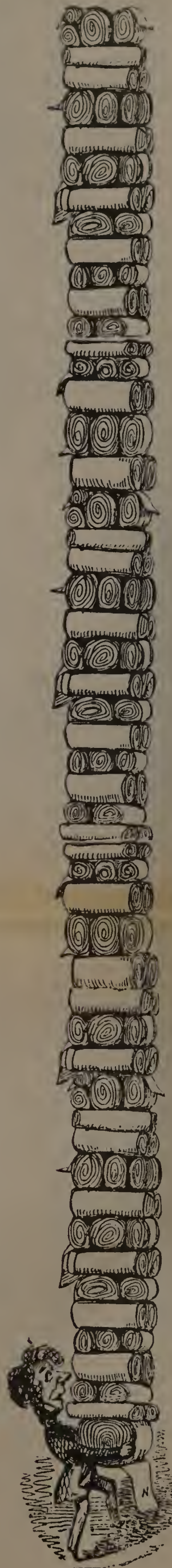
In their settlement, the CIA makes no admission of liability concerning discrimination against Dubbs. It does, however, specify that "homosexual conduct and associations will be considered in the same manner as heterosexual conduct and associations."

"What is annoying and worrisome is that they're saying this agreement is only between them and Julie Dubbs," said Gayer. "Does that mean that they are exerting the right to discriminate against other gay people?"

Once the judge in the case approves the agreement, Dubbs must reapply for security clearance and the CIA will have 90 days to accept or reject her application. If the application is rejected, CIA officials must provide Dubbs with an explanation of the grounds for their decision.

Gayer said that if Dubbs' application is denied, she can ask the judge to review the CIA decision rather than file another lawsuit.

—Jacob Smith Yang



## Gay and Lesbian

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# OutWeek closes

NEW YORK—*OutWeek*, a New York-based lesbian and gay magazine, abruptly ceased publication June 26. The closing ended two years of financial difficulty and investor-staff tensions, and silenced a weekly that made its mark by melding tabloid splash with a downtown sensibility and bravura.

Two weeks after the magazine's news editor, Gabriel Rotello, was asked to step down following a vote of no confidence by the staff, employees arrived at the *OutWeek* offices to find the doors locked and the payroll account empty. Staff members told *GCN* that they have lost up to four weeks' worth of pay, which they may attempt to obtain through legal actions.

While there are conflicting reports about *OutWeek*'s financial status, at least one staff member told *GCN* that the magazine closed with a \$400,000 debt that had been accumulating at the rate of \$5000 a week since the magazine's growth stabilized after its six months.

Financial problems aside, many feel the closing of the magazine will leave a void in gay and lesbian journalism. "The queer

community desperately needed, wanted and responded to *OutWeek*," said former sales director, Bart Church. "It was angry, it was loud, it was passionate and it embraced the shadow as well as the hope of the gay community."

"It made fluff socially responsible," said treasurer, Larry Basille. "It is a shame, because *OutWeek*'s closing was avoidable at several junctures."

"They tried to be too big too fast, and made too many economic mistakes for too long," Church said. "They did not have the resources or the skills to be the national magazine they tried to be."

Nonetheless, according to *OutWeek* columnist Michaelangelo Signorelli, "Inside of two years *OutWeek* has revolutionized the mainstream media and the gay press. The bottom line was making the news get to the people rather than trying to appear legitimate in the eyes of the heterosexual world. It was about truth and anger, those were the standards."

—Deborah Schwartz  
and Jacob Smith Yang

## Penn. rights ordinance sparks backlash

*A Lancaster gay bookstore is bombed in what some local activists call a growing conservative climate*

By Jacob Smith Yang

LANCASTER, Pa.—An explosive device blew the windows out of a newly opened local gay and lesbian bookstore during the early morning hours of June 24. The bombing is part of a recent increase of anti-gay violence within this southeastern Pennsylvania community, where county commissioners refuse to enforce the inclusion of sexual orientation and marital status in an anti-discrimination ordinance.

A spokesperson for the Lancaster police said that the bombing has been classified as "criminal mischief" and is under investigation. The spokesperson declined to discuss the explosion or similar incidents of anti-gay violence that have occurred.

"It is a whole environment of polarization and hatred that has resulted in the condonation and escalation of violence," said Mary Nancarrow, a local lesbian and gay rights activist, and former president of the Pennsylvania chapter of the National Organization for Women (NOW). "It is very intimidating for anyone who wants to speak out for gay and lesbian rights."

**'All of a sudden: boom!'**

"I can't believe that someone could be so full of hate that they would abuse another person's property just because they had a dream," said Nancy Helm, owner and proprietor of the Closet bookstore.

Helm told *GCN* she suspects that Monday's bombing was the second attempt to firebomb Lancaster's first gay and lesbian bookstore. Her landlord spotted two young men outside the bookstore two nights before the explosion, Helm said, and chased them away. The landlord reportedly saw the same two youths outside the bookstore the evening before the bombing.

According to Helm, the bomb consisted of a cardboard cylinder filled with an explosive powder. The device was strapped under a front window sill with duct tape and caused a blast equivalent to a half stick of dynamite. The glass and sills were knocked out of the store's two front windows, and damage occurred to the ceiling of the front door alcove and some interior woodwork. Helm assessed the damage at \$600. No one was injured.

"Fortunately it happened early Monday morning, a day the bookstore is closed," said Helm. "I was able to fix things up and was operating the next day."

The Closet first opened on May 15, to what Helm described as "an initially very good community reaction." She said that this was the first instance of anti-gay defamation or harassment the bookstore had received.

Nonetheless, Helm said that she believes the bookstore's bombing is directly related to the controversy over the passage of a local ordinance that protects gay men and lesbians from discrimination in housing and employment.

"The two are very definitely connected," said Helm. "There's never been a bombing here, but the law passed the day before I opened and all of a sudden: Boom! There's a bomb."

Helm—an active member of the Pink Triangle Coalition, a group dedicated to pushing the gay rights ordinance through—speculated that her outspokenness on the gay rights measure and the fact that the Pink Triangle Coalition meetings held at the bookstore may have caused the Closet to be the target for the bombing.

Helm said that police continue to regard the bombing as a matter of "some kids setting off a firecracker." When Helm suggested that her case might be linked to a similar one, involving a bombing the following night of a telephone booth in a popular gay cruising area, Lancaster Police Detective Abel said he was unaware of the second incident.

Abel declined to discuss the case with *GCN*, saying it is an ongoing investigation. "We're trying to let things cool down in the hope that we will hear something," Abel said. "I don't want anything to get out about this case."

Linda Martin, president of the Lancaster area NOW chapter, said she believes the police are purposely trying to downplay the bookstore bombing. "There should be some kind of dialogue between the police and the gay and lesbian community at this point, rather than just silence on their part."

**City vs. county**

The inclusion of sexual orientation and marital status in the city of Lancaster's anti-discrimination ordinance was approved by the city council, 6-0, on May 14. Lancaster is the fourth city in Pennsylvania to pass such an ordinance.

Conflict over the measure is largely between conservative, fundamentalist Lancaster County commissioners and the liberal Democrats who sit on the city council.

Lancaster County and the city of Lancaster share a joint human relations commission, consisting of six city appointees and seven county appointees.

Originally, the 27-year-old commission served only to mediate human relations disputes. This year, however, it was given enforcement powers by city and county governments, including the power of subpoena. This has increased the commission's power in enforcing human rights ordinances.

Initially, Lancaster County commissioners said nothing about the proposed inclusion of sexual orientation and marital status as protected categories in the city ordinance. When the measure passed unanimously, however, county commissioners suddenly complained about the use of human rights commission money to fund the program. Two county commissioners who are up for re-election, Jim Huber and Brad Fisher, threatened to pull county funding of the human rights commission if funds were used to investigate cases under the new statute. They also threatened to withhold funding for the city's transit system.

Lancaster city officials offered to train a city employee to investigate cases under the new ordinance, in an attempt to assure county commissioners that no county funds would be spent on the measure.

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## Thousands throng to N.Y. Pride

NEW YORK—Despite record temperatures in the high nineties, an estimated half million marchers and onlookers took over Fifth Avenue for the East Coast's largest Gay, Lesbian and Bisexual Pride march on Sunday, June 30. As always, police estimates were significantly lower. Organizers said close to 400 different groups marched. Resolute drag queens in stockings, evening gowns and pancake make-up braved the heat, while other men and women took the opportunity to undress. Many Native Americans, Pacific Islanders and others wore traditional clothing, and bikers dressed in leather.

While the overall tone of the parade was celebratory, at 2 p.m. the entire crowd stopped and observed a moment of silence to memorialize people who had died from AIDS-related illnesses.

Leading the parade were Grand Marshalls Deborah Glick, the only openly lesbian member of the New York State Assembly, and AIDS activist and PWA Michael Callen.

—Laura Pierce

## Cronin to take on South Boston's Kelly

*Long-time gay activist will run against Jim Kelly's record of 'racism, sexism and homophobia'*

By Ed Boyce

BOSTON—An openly gay and HIV-positive man has announced his candidacy for Boston City Council, prompted in part by the incumbent's homophobic opposition to the recently defeated Family Protection Act. (See related story, page one.) South End activist Michael Cronin will face Councilor James Kelly in the September primary.

The Second District encompasses the South End, a multi-racial neighborhood with a large gay male population, and South Boston, Kelly's home turf, which is primarily Irish Catholic and conservative.

"I'm running to give the voters of the Second District a progressive alternative to the incumbent who has consistently failed to recognize and protect the diversity of people who live there," Cronin said. "Kelly's racism, sexism and homophobia have been evident and pervasive throughout his tenure in office, and I think the voters want and deserve a choice."

Cronin, who chaired the Committee for Family Protection, told *GCN* his decision to run was precipitated by Kelly's fight against the Family Protection Act (FPA), which would have granted recognition to same-sex couples and other non-traditional families. During the debate, Kelly labeled lesbian and

gay relationships as "second rate" and "not deserving a social stamp of approval."

In his campaign, Cronin plans to address such issues as AIDS, violence, housing and services for the poor, disabled, elderly and homeless. His experience as a gay activist working with communities of color will appeal to voters across the district, Cronin told *GCN*.

Elected officials and community activists hailed Cronin's entry into the race. City Councilor Bruce Bolling, who represents Roxbury and Dorchester—two largely Black neighborhoods—said in an interview that he sees Cronin's candidacy as an opportunity for coalition building. "The only way you can empower your community is to run for office," Bolling said. "I think Michael has a demonstrated record of outreach.... There are a lot of people in the South End and the broader city who want to see candidates addressing diversity in a more positive way."

"Michael is showing real leadership by being willing to step into the political process against a fairly entrenched city councilor," said another openly gay candidate, Abner Mason, who is running for an at-large seat on the city council. "Kelly has in the past operated as though the South End didn't

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GCN  
JOBS

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**Qualifications:** Strong writing and editing skills, ability to work with deadlines, knowledge of lesbian and gay issues.

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**Available in August:** Provide overall coordination and administration of the financial, administrative, and public relations aspects of GCN. Develop annual budgets, financial strategies, and fundraising projects. Edit the "Community Voices" section of the newspaper. Assist coordination of Board and staff committees, as well as volunteers.

**Qualifications:** Strong administrative, financial and editing skills and experience. Experience with non-profit administration and fundraising. Strong interpersonal and group meeting skills. Deadline for applications: July 24, 1991

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Looking for the past

Dear *GCN*:

Colorado lesbians, dykes, queers, butches, femmes, spinsters, and women-identified-women! I'm interested in finding out about the history of lesbians in Colorado (and perhaps neighboring states as well) during the 1940s, '50s and early '60s. Too much of what we know about our history comes from psychiatric records, medical records and police reports—it is crucial that we learn about the lives of lesbians who lived them. I want to collect life histories: to hear from lesbians themselves their memories, thoughts and feelings about what it meant and means to be a queer, a dyke, a femme—or whatever it was that they identified themselves as. If you were out to yourself (even if only in the most vague and uncertain way) during the 1940s or '50s, or if you know anything about the lives of lesbians at this time, please give me a call or drop me a note. If you know anyone who was out at that time, please pass this message along to her. Whether you were closeted, out, married, celibate, part of a group of lesbians or feeling as if you were the only one in the state, if not the universe—these things don't matter: your story is important. If you wish, your confidentiality will be strictly preserved. For more information, write to Katie Gilmartin, P.O. Box 1246, Nederland, CO 80466, or call me at (303) 258-7060. Lesbian history must be told by those who lived it!

Thank you!

Sincerely,  
Katie Gilmartin  
Nederland, Colo.

Thanks for a good laugh

Dear *GCN*:

Just a quick note to let you know how much I enjoyed reading the *16 Magazine* styled piece on BETTY (Vol. 18, No. 47). I laughed and insisted on making everyone around me read it as well.

I realize that *GCN* has prided itself on being the first weekly gay newspaper in the U.S. and that over the years you have managed to remain reputable, informative and as non-commercial as possible. I am aware of the financial hardships this has placed on the employees and that it has created a constant struggle for monies.

In a world where all too often news is intense, serious and humorless, it was wonderful to come across such a light-hearted piece focusing on current entertainment. Although it would be foolish to avoid reading or reporting about all the important serious political, medical and general news, sometimes the world could just use a good laugh. Thank you for providing it.

I hope that other readers make you aware that this humorous approach was entertaining and appreciated. I look forward to picking up future issues of *GCN* and reading other playful and good natured pieces. Kudos to your writer.

Sincerely,  
Cyndie Barone  
Chelsea, Mass.

We don't need tolerance

[*This is a copy of a letter sent to the Mayor of Cincinnati.*]

Dear Mayor Mann:

We in Cincinnati Gay and Lesbian March Activists (GLMA) appreciate your willingness to provide a proclamation for Gay Pride Day last Saturday, June 15. As you must know by now, the Gay and Lesbian Tolerance Day Proclamation was answered with boos and hisses at our Sawyer Point rally.

We don't need tolerance. Tolerance is the attitude with which one suffers an obnoxious relative during Thanksgiving dinner. Can you imagine the response if you were to proclaim African-American Tolerance Day, or Handicapped Citizen Tolerance Day, or Female Sex Tolerance Day?

We seek human rights, equality, acceptance and respect. We proclaim pride. Cincinnati's straight population needs to witness this. Cincinnati's queer (gay, lesbian, bisexual) population needs to have this reaffirmed, until such attitudes become a reality.

Please understand that there is much anger, consternation and impatience in our community as a result of the proclamation. We are not, however, hostile or vindictive. We know that you have supported us in the past, that you are one of the "good guys" when it comes to questions of human rights.

We ask that you honor the request by Dr. John Maddux, president of the Greater Cincinnati Gay and Lesbian Coalition, to meet with us about this matter as soon as

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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possible. We ask that you declare a genuine Cincinnati Gay and Lesbian Pride Day as soon as possible. We await your reply.

Sincerely,  
Scott MacLarty  
Facilitator, Cincinnati Gay and Lesbian  
March Activists  
Cincinnati, Ohio

Feelings on the March

Dear *GCN*:

I write this letter with a heavy heart and deepfelt concern.

I have recently received a copy of the minutes of the March On Washington committee meeting held May 11 & 12, 1991. I see my name appears as a committee member. I would ask that my name be removed.

There are several things that bother me about this committee. One is the fact that at the conclusion of the meeting in Washington D.C. on May 12, 1991, the purpose or reasoning for not marching on Washington in 1992 was to be in support of the celebration of the 500 year survival of Indigenous culture. Further, it was presented that we are doing this at the request of the Native American Community. In the press release put out by the March Committee there is no mention of the Indigenous people, culture or survival of any kind.

The second thing that disturbs me is that the committee felt comfortable appointing two male co-chairs. In addition the press release indicated four contacts. Not one is a female nor is their any presentation that any women are in positions of responsibility. I am not a woman or lesbian nor do I claim to represent woman in our community, but as a Native African gay man I am embarrassed and appalled by these presentations.

The third thing that concerns me is that at both meetings on May 11 & 12, concerns were raised about the voices of the Midwest, South, and Heartland of America lesbians and gays would not be heard. In the press release the contacts represented New York, Washington, D.C., San Francisco and Boston.

This once again is flagrant arrogance and disregard for the Midwest, South, and Heartland of the Lesbian and Gay Community in America. I am aware that there have been attempts to outreach to the LesBiGay Transgenderist community all over this country; the point that is not to be lost is the activists in the Heartland of America are not supporting cast in some sort

of East Coast/West Coast production.

As an African Native gay male activist living in the Midwest I was disappointed at the response of national activists in positions of responsibility to concerns raised by activists in the Midwest at the May 12 meeting. The responses spoke of weariness of trying to do outreach and include "those people out there," referring to the Midwest, South and Heartland of America.

The meeting to be held in Chicago is a poor cheap bone thrown to the Midwest after making decisions and ignoring their voices and concerns at the May 11 & 12 meeting.

The misuse of the concerns raised by the Native American community angers me. Not taking responsibility on this is yet another atrocity to LesBiGay Transgenderists of Native American descent as well as all of us people of color and ethnic diversity.

On May 11 & 12, 1991 I was proud to see so many members of the LesBiGay Transgenderist community come together and struggle together on such urgent issues as the direction of our community.

As a member of the Board of Directors of both the National Coalition for Black Lesbians and Gays and the Human Rights Campaign Fund I was proud that our representatives were sensitive and responsive to the concerns of people of color and ethnic diversity, women, and members of the LesBiGay Transgenderist community of the Midwest, South, and the Heartland.

March On Washington '93 committee, I wish you well in your endeavors and I will pray for your and my enlightenment and sensitivity as we continue the struggle for acknowledgment of the rights of the LesBiGay Transgenderist Community.

Sincerely,  
Marc Loveless  
Detroit, Mich.

Full purpose is to remember

[*This is a copy of a letter sent to Ruth B. Fein, Chairperson, Design Management Committee, New England Holocaust Memorial Committee.*]

Dear Ms. Fein:

We were heartened to learn of the planned permanent memorial in New England for the victims who died in the Nazi Holocaust. The designs in the final completion were most impressive, most moving. In a world in which history repeats itself all too frequently, and where brutality and terror against



# Why won't progressives speak out against Winnie Mandela

By Joe Peacott

Several months ago a trial took place in South Africa that might have been expected to be of great interest to the progressive lesbian/gay movement. Winnie Mandela was charged with and convicted of various charges connected with the kidnapping and beating of several young men, one of whom was later killed by her associates. What makes this trial relevant to the gay/lesbian movement is that at least part of the reason for this attack was that these men were believed to be engaging in sex with other men, an activity that Mandela apparently finds worthy of punishment by beatings, and even death.

Over two years ago, when this incident occurred, Mandela was severely criticized by anti-apartheid activists in South Africa. However, I have yet to see any criticism of Mandela by radical lesbian/gay activists or publications such as Queer Nation, Simon Nkoli or *Gay Community News*. A number of local lesbians even participated in the organization of a women's event in Boston in her honor last June. Apparently many radical lesbians and gay men feel that queer-bashing is okay, as long as it is perpetrated by other progressives like Mandela.

I concede that it is hard to know all the facts about what happened in this incident, but I have read nothing which leads me to doubt that anti-homosexual bias played an important role in the presumed beatings and murder. Mandela herself admits that the presumed homosexual contact between her victims and a minister at a hostel in which they lived was the motivation for their abduction and beating. She claims, however, that she was only trying to "protect" them from "sexual abuse," despite the fact the "victims" have never claimed that any abuse occurred.

Like many parents who try to beat homosexual feelings out of their children, Mandela feels it is legitimate to torture those who prefer homosexual sex. If she were truly interested in protecting these men against alleged sexual abuse, why not deal with the supposed "abuser," instead of further abusing the "victims." The only abuse suffered by these young men was that inflicted by Mandela and her friends.

Such actions on the part of Mandela against her opponents should come as no surprise given her commitment to violence and bloodshed as the preferred method of dealing with problems. Mandela has been tied to three other kidnappings and assaults,

as well as a disappearance, that took place within a few months of the events she is being tried for. She also has been quoted as saying, "With our matches and our necklaces, we will liberate South Africa," referring to the practice of placing gasoline-soaked tires around the necks of those anti-apartheid activists considered "traitors," and lighting them on fire. Interestingly, just like Mandela's bullying of young queers, necklacing is used only against Black people.

Unlike most of their counterparts in the United States, the progressive movement in South Africa refused to keep silent in the face of Mandela's brutality. In fact, the first reports of the assaults and killing were published by an anti-apartheid newspaper, not the press controlled by or supportive of the government. Anti-apartheid organizations in South Africa, such as the Congress of South African Trade Unions (COSATU) and the United Democratic Front (UDF), were quick to condemn such brutality on the part of Mandela. The UDF/COSATU statement read, in part, "We are outraged at Mrs. Mandela's obvious complicity in the recent abductions and assault of Stompie....We are outraged by the reign of terror that the team [Mandela's body-guards, also known as the Mandela United Soccer Club or the Mandela Football Club] has been associated with. Not only is Mrs. Mandela associated with the team, in fact, the team is her own creation. We are of the view that Mrs. Mandela has abused the trust and confidence which she has enjoyed over the years....The Mass Democratic Movement hereby distances itself from Mrs. Mandela and her actions."

This rebuke from her former allies in the anti-apartheid movement came only five months after another challenge to her image as a well-liked opposition leader. In September 1988, Mandela's home in Soweto was burned down by local "comrades," apparently in retaliation for a sexual assault against a student leader by members of the "football club." (Apparently, real sexual abuse is acceptable to Mandela and her friends, as long as it is heterosexual.) The attack on Mandela's home appears to have been prompted as well by the ill-feeling generated by Mandela's rather comfortable lifestyle, which includes ownership of a Mercedes, in the midst of the widespread poverty in Soweto.

According to a source in the anti-apartheid labor movement, the public condemnation of Mandela by COSATU and UDF was prompted by pressure on the part of Soweto residents who are fed up with the activities of

Mandela and her associates. Prior to the killing of Stompie Seipei, opposition among other anti-apartheid activists to Mandela's thugs had led both Oliver Tambo and Nelson Mandela to call on her to disband the club.

The left in the United States, hetero or homo, has never been very principled in its defense of individuals against the tyranny of progressive governments or movements. For instance, some gay/lesbian activists still defend the Cuban politicians who imprisoned queers in the past and quarantine HIV-positive people today, practices these activists would find intolerable if engaged in by the United States government or its allies. Apparently, for many leftists, political leaders like Mandela and Castro who mouth the slogans of liberation do not need to live up to the same standards of behavior as mere mortals. In a column entitled "Leftist cheerleaders are often wrong, but never in doubt," Thomas Sowell discussed the mindset of Mandela's supporters: "Long before the present ugly episode, Winnie Mandela was justifying the hideous practice of burning political enemies alive. How could anyone have romanticized such a person? Like too many other issues, South Africa is not approached as a serious question about the fate of millions of flesh-and-blood human beings, but as a symbolic issue providing yet another backdrop for our own moral preening. Those who are preoccupied with showing that they are on the side of the angels are quick to find angels to side with. Winnie Mandela was just one of those angels."

Just as many American leftists once ignored credible evidence that progressive leaders like Lenin and Castro were brutalizing and killing dissidents, most leftists today, including many lesbian/gay activists, continue to fawn over Mandela, despite the fact that even many of her former allies have seen her for the bully she is and have spoken out against her. People who are serious about liberation, sexual and otherwise, need to have a consistent commitment to personal freedom and be willing to speak out whenever people are unjustly attacked, whoever the attacker may be. Hypocritically covering up and apologizing for the excesses of progressives puts into serious doubt the Left's stated commitment to a free society.

*Joe Peacott is an individualist anarchist and member of the Boston Anarchist Drinking Brigade.*

innocent victims continues with alarming regularity, the importance and necessity of such public reminders can never be underestimated.

We believe, however, that the memorial aspect of the project is too narrow in its focus. While the Jewish population suffered terrible losses, and in many ways became singled out for Nazi German hate crimes, there were other peoples also victimized in the horror that was Nazi Germany—followers of the Jehovah's Witness movement, lesbians and gay men, gypsies, not to mention any person with different political or social beliefs who demonstrated opposition to the German government during the 1930s and '40s.

To memorialize only the Jewish tragedy of World War II is to say there were no other victims in Nazi Germany. While the Jewish people have certainly made the greatest efforts in sensitizing the world about Nazi barbarism, and have since incorporated a "Never again" philosophy into Jewish politicism, we have no permission as Jews to consider the Holocaust a "Jewish Holocaust." To do so only supports Hitler's contention that his goals in the concentration camps would be achieved without international objection since the world does not care about the fate of "subhuman peoples."

In the memory of our greatest tragedy, let us not forget that we Jews are not the only ones who suffered at the hands of the Nazi murderers. All Nazi victims should have the opportunity to have future generations who will remember them. That would seem the full purpose of the New England Holocaust Memorial.

Yours sincerely,  
Steering Committee  
Am Tikva  
Boston's Community of Lesbian and Gay Jews

## PWA fighting against odds

Dear GCN:

Greetings to my brothers and sisters; I pray you are well and happy and enjoying all the blessings our mother has to offer.

I am writing to you on behalf of my friend and fellow prisoner, 26-year old Michael Shayne Victory, #183101, P.O. Box 97, McAlester, OK, 74502. Michael has AIDS and is being denied medical treatment of any kind.

In January 1989, Michael tested HIV positive at the Indian Spring's prison in Nevada. Later that year he was paroled and came to Oklahoma where he received a two year sentence for tampering with a car in Tulsa. He was sent to a prison in Boley, Oklahoma, but escaped after two weeks and fled to Reno, Nevada, where he was arrested in December of '89. Nevada authorities assaulted him while he was in the hole and charged Michael with assaulting them. By the time he was extradited back to Oklahoma he had accumulated over 27 years in sentences.

Michael's return to Oklahoma saw him spending the first three months stripped naked in a segregation cage at the receiving prison at Lexington, Oklahoma. He was put in the strip cell because the guards were afraid to handle an AIDS patient. Being naked in a cell without heat, in mid-winter, caused him to become ill. When he complained and demanded medical treatment, the Administration retaliated by denying him exercise, fresh-air, sunshine, medical treatment and all aspects of human rights.

He was classified maximum security and designated to come to this lock-down dungeon at McAlester, Oklahoma. The doctors at Lexington told him he might live 15 months. They said he needed AZT and vitamins, and assured him they would be provided when he got to McAlester Prison.

Finally in January 1991, Michael was transported to the super-max at McAlester. Upon his arrival he was briefly examined by Dr. Marsh (who is the only doctor for over 800 prisoners), and Dr. Marsh told him he had AIDS and would receive vitamins and medication. Instead Michael was thrown into the Hole while security tried to decide what to do with him. When he complained that he needed medical treatment, the guards turned up the heat in his cell so high that he became dehydrated. This caused him to quit asking for a doctor and in March 1991, they brought him down to where I am. This prison has been on 23-hour-a-day lockdown since 1985. We get one hour outside on a 60-foot-square piece of concrete called a yard. Yard is Monday through Friday for a total of 5 hours a week. The rest of the time we are locked in our cages, where we urinate and defecate in the same tiny space where we eat our meals. Our doors are always locked. It is not a fit

place for a well man, much less for one who is fighting against all odds to stay alive.

I have seen a lot of cruelty and neglect in these super-max prisons but when I see a man with a strong heart, who wants so much to live, treated in this way—I have to cry out and seek others who are free and able to help from the outside. It is for this reason that I implore whoever hears or reads my words to sit down and write a letter to Director Gary Maynard and Warden James Saffle. Demand treatment for this man.

You may write the Warden at the address below:

Warden James Saffle  
P.O. Box 97  
McAlester, OK 74502

Write the director at:  
Gary Maynard, Director  
Okla. Dept of Corrections  
3400 Martin Luther King Ave.  
Oklahoma City, OK 73136  
(405) 427-6511

Ask that vitamins, exercise and AZT be provided to treat Michael Victory, and ask for a response in writing. Also, please write letters to Michael so that he will know he is not alone and forgotten.

To all of you who struggle in unity for our brothers and sisters in prisons and on the streets who are fighting for their lives, I extend to you the left hand of my left arm which is closest to my heart.

Keep on keepin' on.

In the spirit of Crazy Horse,  
Standing Deer  
No. 83947  
P.O. Box 97  
McAlester, OK 74502

Coming soon

## THE GCN BENEFIT

DINNER AND  
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AUGUST 1

at The Boston Lesbian  
and Gay Film Festival's  
Opening Night

featuring  
**PINK ULYSSES**

Watch the pages of  
GCN for more details

### GCN EDITORIAL GUIDELINES

The "Community Voices" and "Speaking Out" sections in GCN are parts of our efforts to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed within our pages. We welcome all contributions except personal attacks. Copies of letters and "Speaking Out" contributions sent elsewhere are printed on a space available basis only. GCN reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. The opinions expressed are those of the author and are not intended to represent the views of the GCN staff or membership.

All letters and "Speaking Out" contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. "Speaking Out" contributions can be NO LONGER THAN FOUR PAGES and require a short (one to two sentence) biographical note about the author for inclusion at the end of the article.

Because GCN wishes to encourage dialogue and a diverse representation of perspectives on the letters pages, printing of "Speaking Out" contributions received from authors who have had other "Speaking Outs" appear in GCN recently may be postponed temporarily.

For editing purposes, it is helpful to be able to contact you easily -- please enclose your name, address, and daytime phone number with your letter or article. Thanks.



# Protection

Continued from page 1

Kelly and Albert O'Neil, prompted harsh criticism by gay and lesbian activists.

While denying he was homophobic and pointing out that his district contains the South End—home to many gay men—Kelly stated that he felt there was a substantive difference between lesbian or gay male couples and married, heterosexual couples. "I will cast no judgment as to what is morally acceptable, what is good or bad," he said, adding, "But don't ask me to put a stamp of approval" on lesbian or gay male relationships.

Allowing lesbians and gay men to register their partnerships, Kelly said, is "undermining something that is very basic to the American way—the traditional family: a woman and man in holy matrimony."

O'Neil, councilor-at-large, also claimed such partnerships were a threat to "the American family way of life." He told his colleagues on the council, "You vote for this today, and I'll chase you all over the city."

The Alliance's Gorton told *GCN* "That kind of rhetoric on the floor of the city council is disgusting ... an affront to the gay and lesbian community." He called Kelly's and O'Neil's remarks "despicably homophobic."

Zucker said that in the fall election NOW is going to "put pressure on Kelly...[and] make it known that he does not support us." Cronin, a South End activist, announced this week he would run against Kelly (see related story, page 3).

Zucker also stressed the importance of support for Scondras, Hennigan Casey, Rosaria Salerno and Bruce Bolling at election time, saying they "went out on a limb." Bolling, who in June announced his candidacy for an at-large council seat, joined Scondras in voting for the original, full version of the bill. Hennigan Casey and Salerno backed the simplified Version One.

Bolling emphasized the importance of such legislation for communities of color. "Family formation has taken shape in many ways over the years," he said. "In a number of different ethnic cultures, the extended family is the norm...in many cultures, being a godchild is the same thing as being a blood relative."

At-large Councilor Salerno said the bill was "about allowing people to care for one another," adding, "there are many, many ways we are family."

Hennigan Casey told *GCN* her support grew out of her representation of a "very diverse district" containing West Roxbury and Jamaica Plain. Being able to determine one's own family for the purposes stated in Version One "are very basic, simple rights," she said.

Scondras plans to re-introduce the bill in January, and said he believes it can pass with a new city council.

NOW will lobby for the original version of the bill according to Zucker, who said the inclusion of health benefits is important. She stated that in order to secure passage of the bill, "a broader coalition needs to be put together."

Cronin echoed her comments, saying that the elderly and Latino communities could both be mobilized more effectively. "We're not going to wait seventeen years for this like we waited for the gay and lesbian civil rights law," he said. He concluded, "We have a lot of fighting we have to do but we're going to do it." □

# Pennsylvania

Continued from page 3

The county commissioners rejected that proposal, and instead demanded that the city council repeal the measure. Huber and Fisher are now arguing that the city ordinance may not include categories not protected under the state's anti-discrimination law.

"It's a ridiculous argument," said NOW's Martin. "The provision is for cities and counties to establish 'similar' anti-discrimination measures. Nowhere does it say a local ordinance must be identical to the state law."

The executive director of the human rights commission announced that he would not work to enforce the new anti-discrimination provision. Martin said that this public declaration virtually gave license to anyone to discriminate against lesbians and gay men.

"The director of the human rights commission and the county commissioners are trying to divide minorities within the city and county," Martin said. "They are trying to fault gay men and lesbians within the city for all of the county's problems," using a "divide and conquer" strategy.

She said that part of Huber's and Fisher's objective is to paint a negative picture of

Ron Ford, head of the city council, who is running against them for a seat on the county commission.

In their arguments against the ordinance, Huber and Fisher employed rhetoric about the immorality of being gay and referred to certain "moral absolutes."

"They have a warped, right-wing political agenda they plan to use to serve their own needs," said Martin. "Ultimately they want to protect their right to exclude gay men and lesbians from the white, male power base."

Further attempts to negotiate another compromise with county commissioners were unsuccessful. On July 3, commissioners cancelled a meeting with gay and lesbian activists, claiming they were now keeping summer hours.

"These incumbent county commissioners are using these issues for election fodder against Ron Ford," Nancarrow said. Saving the human rights commission was worth some kind of compromise, she said, but since county appointees are so conservative, Nancarrow has reached the point where she is unable to see many good things coming out of the human rights commission.

"This whole campaign against the ordinance has really whipped up anti-gay sentiment," added Martin. "The county commissioners are hosting a real hate-fest."

Martin said that the strongly anti-gay stance of the county commissioners has encouraged a small minority of hate mongers to intensify their actions. She said that, in addition to the two bombings, the incidence of gay-bashing within the community has seen a recent increase.

Meanwhile, Lancaster's gay-inclusive ordinance revision went into effect June 20, four days before the bookstore bombing.

"At least we can say the law is on the books," said Martin.

# Cronin

Continued from page 3

exist, and against the interests of people living in the South End."

"This is the best news I've heard this year," said Barbara Hoffman, a board member of the Massachusetts Lesbian and Gay Political Caucus and long-time South End activist. "[Cronin] has demonstrated his abilities to work with wide varieties of groups through his work in the [Greater Boston Gay/Lesbian Political] Alliance, ACT UP and Queer Nation, and it is important [that] his work has been in caring for youth in trouble with the law, while Jim Kelly has represented the real estate industry's interests," she said.

Similar enthusiasm was voiced by Ellen Convisser, president of the Massachusetts chapter of the National Organization for Women. "We have to be pleased that someone in our community has stepped forward to oppose a man who so clearly and vehemently stood against the civil rights of all people—people of color, lesbians and gay men, and certainly women," Convisser said.

Cronin said he hopes voters will "opt for my commitment to outreach to all the communities in the district—be they gay/lesbian or of Black, Hispanic, Asian or Irish descent." □

# AMA

Continued from page 1

incident was witnessed by two other ACT UP members who had been arrested, and by personnel using the elevator. The latter, Beckman said, only laughed and encouraged Hayes.

Lawman's injuries included a broken nose, a gash above his right eye requiring four stitches, a bruised eye socket, multiple bodily bruises, possible broken ribs and cheekbones and a swollen knee.

Beckman said that Lawman was released on a \$25,000 bond, 10 percent of which he had to pay in cash, while other demonstrators were released from custody by simply signing a bond promising they will appear for a scheduled court date.

"The people the police tend to beat up the most are the ones that they tend to charge with the most," said Beckman. "It is a diversionary tactic to prevent a later civil rights suit."

Lawman's first legal battle will be to get the felony charges against him dropped. Once this is done, Beckman said, they will file a civil rights suit against Hayes for police brutality.

Beckman said that the city of Chicago has paid over \$500,000 in civil rights claims because of Hayes' past brutality. Most recently, she said, \$62,500 settlement was reached after Hayes knocked a man's teeth

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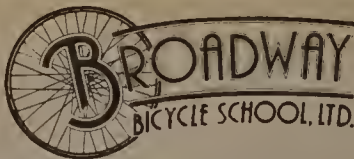
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# BOOKS IN STUFF



## Dyke queen meets fag hag

Eve Sedgwick's *Epistemology of the Closet* is witty and serious, scholarly and political, dense and beautifully crafted.

### Epistemology of the Closet

Eve Kosofsky Sedgwick  
University of Calif. Press, Berkeley, Calif., 1990  
\$24.95 cloth, 258pp.

#### Reviewed by Marc Stein

Eve Sedgwick's *Epistemology of the Closet* ends with what she calls a gesture at reading the twentieth century "male homo/heterosexual crisis" explored in her book from a "different" angle. Rather than focusing on questions about male or male-identified readers, Sedgwick wonders here about female or female-identified readers. After all, she points out, "figures of women seem to preside, dumbly or pseudo-dumbly, over both gay and homophobic constructions of male gender identity and secrecy." She warns that for women to try to occupy with more "desiring animation" this space already occupied "passively, fantasmically, but nonetheless oppressively (all around)" would not necessarily be an innocuous process. But she concludes, "Willy-nilly, however, I have of course been enacting that occupation as well, all along." While "wrestling into motion" this process by which women preside over male identity construction has not been her "subject," as she puts it, it has been her "project."

Earlier in *Epistemology of the Closet*, Sedgwick offers a personal narrative to explain why she has done this. Paths of identification, she argues, are "likely to be strange and recalcitrant." In what I take to be a description of her own paths of identification, Sedgwick offers a list of the "vicarious investments most visible" to her. She is a woman, a fat woman, a nonprocreative adult, a sexual pervert and a Jew. She concludes—in what I read as a refusal of the name "fag-hag" that perhaps her relation to gay male discourse and gay men:

echoes most with the pre-Stonewall gay self-definition of (say) the 1950s ... something, that is, whose names, where they exist at all, are still so exotically coarse and demeaning as to challenge recognition, never mind acknowledgment; leaving, in the stigma-impregnated space of refused recognition, sometimes also a stimulating aether of the unnamed, the lived experiment.

But who or what has provided Sedgwick the space she animates with such vicarious pleasure? Sedgwick seems to suggest that it was a space constituted around 100 years ago. That space, it seems to me, has been waiting an awfully long time for Sedgwick. While I am tempted to argue that Sedgwick has created this space for herself—tempted because part of me thinks that if there is one author not yet dead it might very well be Eve Sedgwick—it may be more interesting to ask instead what are the effects of Sedgwick animating this space?

Sedgwick's astonishingly powerful *Between Men: English Literature and Male Homosocial Desire*, published in 1985, brilliantly demonstrated the "oppressive effects on women and men of a cultural system in which male-male desire became widely intelligible primarily by being routed through triangular relations involving a woman." *Epistemology of the Closet* begins with an introduction that offers seven theoretical axioms, followed by a title chapter and then readings of texts produced by five authors from around the turn of the century: Melville, Wilde, Nietzsche, James and Proust. Like *Between Men*, this book's insights are breathtaking and its careful attention to history theory and politics is exemplary. *Epistemology* is witty and serious, scholarly and political, dense and beautifully crafted.

As I understand them, Sedgwick offers three main points. First, we inherit from the "architects of our present culture" a "long



crisis of modern sexual definition," with "internal incoherence" structured around two contradictions. One contradiction is between a minoritizing and universalizing conception of homo/heterosexual definition. (In other words, are lesbians and gay men a distinct minority or is homoerotic desire universal?) The other is between views of same-sex object choice as a matter of liminality/transitivity between genders and views of such choice as a matter of separatism within each gender. (In other words, are lesbians and gay men gender-fuckers or gender-loyalists?)

Sedgwick's second main argument is that there does not currently exist "any standpoint of thought from which the rival claims" of these understandings "could be decisively arbitrated as to their 'truth.'" "Adjudication," she explains, "is impossible to the degree that a conceptual deadlock between the two opposing views has by now been built into the very structure of every theoretical tool we have for undertaking it."

Sedgwick's third main argument, as I see it, suggests that "many of the major nodes of thought and knowledge in twentieth-century Western culture as a whole are structured—indeed fractured—by a chronic, now endemic crisis of homo/heterosexual definition." This crisis is fundamental, she suggests, to *all* questions of "individual identity, truth, and knowledge" in the twentieth century. "Homo/heterosexual definition," she argues, "has been a presiding master term of the past century" marking virtually every important binary category one can imagine. The closet and coming out, Sedgwick argues, "now verging on all-purpose phrases for the potent crossing and recrossing of almost any politically charged lines of representation, have been the gravest and most magnetic of those figures."

While Sedgwick has cleared a great deal of ground with these three arguments—and while I think that future work in lesbian/gay studies would best begin on this ground—I also think that her basic positions here are problematically ahistorical. Essentially Sedgwick is arguing (structurally) that a matrix of axes and contradictions were established and fixed in the late-nineteenth century and have not changed since. It is this, for example, that leads her to disagree with what she calls the "Great Paradigm Shift" in Michel Foucault and the works of David Halperin. She sees this work as failing to come to grips with the persistence of sexual

Continued on 12

## Examining lesbian history

Lillian Faderman's *Odd Girls and Twilight Lovers* brings together the best in lesbian history into one rather seamless narrative

### Odd Girls and Twilight Lovers: A History of Lesbian Life in Twentieth Century America

Lillian Faderman New York: Columbia University Press, N.Y. 1991  
\$29.95 cloth, 373 pp.

#### Reviewed by Donna Penn

I had been out one year when I moved to the Boston area in 1977 at the age of 20. Anxious and excited about settling in a city I understood to have a strong and vibrant feminist and lesbian and gay scene, I went to the first place I thought would feel like "home"—the Cambridge Women's Center. My hopes dampened as I sat with the looseleaf binders listing "roommates wanted" and quickly learned to associate "lesbian-feminism" with vegetarianism, collectivism, cats, herbal teas and smoke-free and drug-free environments. I was young, naive and desperately in search of friends and community to help heal the wounds inflicted by those who cut me off when I came out. But what I found here was hardly a reflection of who I understood myself to be.

I did, however, find an apartment to share with a straight woman, a bisexual woman and another lesbian in Somerville. It was a second story apartment in a two-family house, owned by the butch/femme couple who lived downstairs. One day the butch, whom I will call "Frankie," came upstairs for a couple of beers and just to hang out with us. We talked about her life, her past, her loves, her stone butch sexuality, her wife who was a stripper in the Combat Zone, and her bewilderment at this new generation of dykes who seemed to come from and be creating a completely different world from the one she had known. She talked at length about her world, about the imperative to choose a butch or femme sexual and social identity in order to navigate the subcultural terrain of the "twilight" world, and the firm sense of self that came with the choice that permitted her to survive in a culture that preferred to see her as a pervert. Her pride was matched only by her sadness that the 1970s lesbian world under construction wanted to wish her away. I have no idea where "Frankie" is today, but I often wonder and will never forget her. She introduced me to a part of my history that up until that afternoon I had not known, but about which, since that afternoon, I have not been able to stop thinking.

Reclaiming lives like "Frankie's" and others', theorizing about them, contextualizing them, constructing and deconstructing them is what scholarship in gay and lesbian history has been attempting

to do for roughly 20 years now. Essentializing tendencies, particularly in 1970s lesbian historical efforts to salvage a lost sisterhood, produced works that utilized a definition of lesbian that was open-ended. It included everyone and no one but certainly permitted many to be claimed as lesbians, who, given their social and historical circumstances, would not have defined themselves as such. The rage over what Blanche Cook identified as the "historical denial of lesbianism" combined with politically expedient strategies that claimed "we have always been here" assured the emergence of a theoretical approach that abandoned historical, social, cultural, political and material specificity for the sake of a wished-for comfort in universality and transhistoricalness.

Fortunately, this has changed and Lillian Faderman's latest book *Odd Girls and Twilight Lovers: A History of Lesbian Life in Twentieth-Century America* reflects Faderman's own transformation from something of an essentialist (most evident in her *Surpassing the Love of Men*) to a self-declared social constructionist. This volume argues that fashioning a lesbian way of life required certain historically specific conditions. Drawing on Michel Foucault's contributions concerning the intellectual and cultural preconditions necessary to the development of lesbian and gay identities and communities, Faderman points to the role of language and the development of the category of "the homosexual" as key to the possibility for acquiring such an identity. She credits the sexologists and other turn-of-the-century "experts" for investigating the phenomenon of same-sex love and associating it with a type of person, "the homosexual," thereby altering the conceptualization of it from a kind of sexual activity or set of behaviors to, as Foucault says, "a species of being." Once the classification was established, individuals whose sexual desires could be described by this new label were then in a position to reject, adopt, and/or renegotiate the meaning of this designation to better reflect their lived experience. Thus, Faderman asserts:

Paradoxically, such rigid and simplistic categorization opened new possibilities to some women by permitting them to begin to create subcultures of "inverts"—lesbians—such as had never before existed. However, once they became a part of the category the nineteenth century sexologists had established, they altered it continually by their own lived experiences of love between women. And they thereby helped to demonstrate the large extent to

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# Snips, snails and puppy dog tails

Author Dennis Cooper discusses his examinations of sex, violence and death in the second of a two-part interview



Dennis Cooper's latest novel, *Frisk*, continues the author's explorations of disaffected and detached youth. But Cooper's stories are not entries in the seemingly endless stream of gay coming-of-age stories. They are closer in tone to horror tales in their vivid portrayal of the actions and fantasies of adolescent gay boys who remain almost completely disconnected from their own emotions and bodies.

Cooper sketches the ghastly reality of his characters' lives in a way that most of his contemporaries—many of whom occupied space in the late '80s post-modern school of sparsely written and sketchily defined characters—could not even imagine. They know the real meaning of “less than zero,” and Cooper knows how to etch stories that are at once frightening and illuminating.

Frequently included in discussions of the “New Narrative,” a catch-all phrase often used to describe the experimental fiction of writers like Dorothy Allison and artist David Wojnarowicz, Cooper's work actually defies such easy labelling or categorization. He does, however, share the desire to explore the harrowing sections of the psyche generally regarding as “New Narrative” turf. Like Allison in particular, Cooper does not shy away from discussing the “undiscussable.”

In *Frisk*, Cooper introduces us to Spit (who, incidentally, is really named Dennis). Spit's alienation goes beyond the level of self-mutilation and destruction that Cooper has explored in such previous work as his last novel, *Closer*, and he has a vivid fantasy life that even includes visions of homicide. *Frisk* examines the motivations behind these thoughts and takes readers on a harrowing journey as Spit confronts his desire, bound as it is to images of violence and death. At one point, Spit travels across the country to find a porn star named Pierre with whom he has become obsessed. Spit shares with Pierre his secret fantasy....

In the first half of this interview, which appeared in *GCN* last week, (and which featured a more detailed plot description of *Frisk*), Dennis Cooper and Lewis Gannett discussed the motivations of Cooper's characters as well as the frighteningly vivid quality of Cooper's prose. This week, they discuss the writing of Bret Easton Ellis, with whom Cooper is constantly finding himself and his work compared; the effect of AIDS on Cooper's art; and the politics of creating characters who kill—or even just fantasize about murder.

—Christopher Wittke

## Interview by Louis Gannet

If you are a Dennis Cooper fan, or think you might become one, and you haven't read *Frisk*, you might want to delay reading this interview until after you've done so. The following interview gives away a couple of surprises.

**Lewis Gannett: Did you ever have a thing with a porn star named Pierre? Or some analogue?**

Dennis Cooper: Well, I used to buy a lot of hustlers. And I used to buy hustlers who were porn stars sometimes. Pierre Buisson, he's a real porn star. *All of Me*, that's a real porn movie.

**Have you met Pierre Buisson?**

No, he's dead. That's how I could use the name.

**Of AIDS?**

Yeah.

**Oh.... that's too bad.**

Anyway, Dennis travels across the country to find Pierre, and Dennis has seen Pierre in porn flicks, and so Pierre is obviously a sex object, as they say, for Dennis. And the question of being a sex object recurs, throughout *Frisk* the objectification thing—Joe and Henry, for example have sensations of literally being *objects*, pillows, surfaces to lie on. Right.

When Dennis tells Pierre that for him to really know Pierre, to understand the ultimate about Pierre, he would have to kill him—is it possible for Dennis to feel this because, to him, Pierre isn't a real person but in some sense is literally an object?

Sure.

What I'm trying to get at is, I can't imagine anyone wanting to disembowel a person, a beautiful boy, to find out information about that boy, unless you're so far gone psychologically that it's not a real person. So if you were to disembowel, you wouldn't be killing *somebody*, you would be killing *something* that's in you?

Yeah! Well, you'd be actually physically stopping this being that is in the world before you. But I mean, you wouldn't be killing the person he is. You would be killing an idea.

**So, the people who do this kind of stuff are so far gone that they don't know the difference. Is that the implication?**

Well, I'm not speaking for every serial murderer [*laughter*]. I've read a lot about serial murderers, and I've read things that they've written and stuff, and most of them aren't smart enough to feel this way. But some of them are.

**How do we know how smart they are?**

Their writings, interviews they've given. I mean some of them have a really intellectual idea of why they do what they do.

**John Wayne Gacy?**

No, he's not that smart. But there's a book about guy in England named Dennis Neelson called *Killing For Company*. And he wrote all kinds of things in journals about it, drew pictures of the dead bodies and wrote quotes from Auden and Keats on them. He was really quite a brain, and he had a whole notion about it. So, he was kind of a model for the book.

I am curious about stuff that's going on right now in literature, with which you might or might not identify, or be repulsed by. Are there things you want to comment about?

You mean Bret Easton Ellis and *The Silence of the Lambs*? Well, I'm not a big fan of either one of them.

**Have you read [Ellis's controversial novel] *American Psycho*?**

Mm-hmm.

**What'd you think?**

I thought it was stupid.

**Is Ellis an embarrassment to the New Narrative Style?**

Ellis has nothing to do with new narrative. “New narrative” is just a stupid term of convenience. I like the writers they say are involved in it, but I don't know what it means.

**Do you feel like Ellis has ripped you off?**

Well, I don't care. I mean, I *really* don't care. People tell me that he has: I mean, he grew up in LA, and so I don't know, he could

have ripped me off. But it doesn't really matter, he's doing something different with it.

*Less Than Zero* was as close as he ever got to what I do. And I liked *Less Than Zero*. It had a really consistent style, and an economy, and a simple but real articulate idea about culture and sex and stuff. But *Psycho* is just a sprawling mess. It's just like the ravings of a masturbation addict or something, with a very thin culture critique that says, “We have lost our feelings, and because of the way culture is, we can't differentiate between a product and a woman.”

**So this is like Cliff Notes for, say, what you do?**

Well, I just don't buy that. I mean, I don't know if it's Cliff Notes, because I don't buy that notion that we have lost our feelings, and women are just like products.

Okay, now, that's getting to the crux of what a lot of people probably wonder about your stuff, which is whether or not you are part of a whole tradition of objectifying everything. Whether you're seeing boys as commodities to be carved up to find out the information, like toys, that they have inside them, opening them up to find out how they work? How do you escape the fate of Ellis—namely being categorized as a psychoslash/voyeur/writer of snuff novels?

Well, I think you'd have to read my work really superficially to think that's true, for one thing. Because it's so obviously examining its own ideas, and so obviously not boasting or moralizing or anti-moralizing, about anything. It's just an examination, and very much about being a piece of fiction. And no one actually dies in it, anyway, so it's not even the same thing. Second of all, neither I nor the people at my publishing house wants that kind of phenomenon. I'm not interested in being a flash-in-the-pan three-hundred-thousand-dollar author. So I don't expect that kind of criticism will happen. I expect to be maybe attacked by some politically correct gays...

**Yeah, well I suspect that despite the fact that you're not what Ellis is all about, you're going to be lumped together with him anyway.**

Well, I get asked about him every interview [*laughs*].

**Yeah. But the thing is, it's too related not to mention. But what are the other things that have surfaced?**

Well, Genet, Burroughs.

Yes, but they're *ancient*. And people who do journalism about literature don't remember that stuff, or don't care about it. So naturally there's a simplistic equation between you and Ellis going on, and I know it's totally unfair to you.

Well, I don't know, it's completely different. Bret Easton Ellis's character is killing women, he's not killing men or boys. It's a completely different issue anyway.

**Well, why is it completely different to kill women as opposed to boys?**

It's different in the obvious way. You cannot think of men killing women, at least to me, without reading it as a result of what happens in a patriarchal world—which we live in, right? Women are commodified all over the fucking place, and women are oppressed. So it's absolutely tied to that.

**You don't think boys are commodified?**

Some are, some aren't. White boys? I mean some are, some aren't.

**Commodified in the gay world? How about photographs by Bruce Weber?**

Bruce Weber's one human being, right? I mean, beautiful young men also have access to a lot of power. Beautiful young men can rise to the top, too.

**Can beautiful young women, too?**

Not very easily. Not very easily at all, it's very rare that you find women in positions of real power.

But, if I may say so, it seems to me that the defining difference between you and Bret Easton Ellis is not that in *American Psycho* he talks about men killing women, versus you talking about men killing boys. It seems to me there is a compelling parallel between the two, even though you and Ellis are coming from *completely* different worlds. I mean, the men who are killing boys in your stuff are objectifying and diminishing.

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# Dazzling immediacy

London's Gay Men's Press reissues an obscure, wonderful lesbian novella

## The Shelf

Kay Dick  
GMP Publishers, Ltd., London, 1991 (originally published 1984)  
\$8.95, paper. 109 pp.

Reviewed by Ellen Kline

Formality is an excellent defense against emotion, for a while. Made permanent, it atrophies feeling, yet practiced with diligence, it can also provide distance's antidote: relief from pain. It's a paradox, and this habitual practice of distance—from others and oneself—is the thematic concern of Kay Dick's novella, *The Shelf*. Within the seemingly blunt simplicity of an old suicide and guilt story, Kay Dick explores a complicated terrain. Narratives about death tend to hold this deceptive formality in common, excuses no longer bear and the simple facts, which never were so simple, disintegrate before more pressing, unanswerable questions.

Cassandra's examination of the past initially intends to offer little in the way of new insights as to the feelings of the various participants in the story, yet the longer she takes in trying to describe the sequence of events—undeniable in themselves—the less certain Cass becomes about her own absolute position in relation to them. The events are a given. Cass's version of them is the real thorn.

She narrates the story of her affair with Anne to an absent male friend, Francis. She tells the story of Anne's apparent suicide and the recovery of three letters she wrote to Anne in a presumably epistolary format (there are no chapters, only asterisked breaks between sections) which grips the reader in direct proportion to Cassandra's terse voice and elliptical search for facts. Her harshness over Anne is nothing compared to the savage disregard with which she protects her own feelings. Like most who lie to themselves and think it fools others, Cassandra's almost professional (she is a writer) ability to favor detail over detail's implication eventually gets the better of her. It's not Anne's story, of course, and the odd paradox of Cassandra's frank but emotionally impoverished presentation turns the book into an elaborate mystery, where intention and event clash. It isn't a simple story at all. No one save perhaps Anne is responsible for Anne's death, but her life is another matter.

Anne is Roman Catholic, the beautiful, willowy product of an era in which rich girls of a certain caste were raised in convents, expected to marry well, produce offspring, and do little more that embody society's concept of desire in the time between. She's as lost as can be, ambitious without aim, an inveterate liar about details but, unlike Cass, utterly convincing about matters of real import. It is this quality above all others that holds Cass to Anne, an innocence past corruption, even as Cass's aloof independence draws Anne. Cass is held despite Anne's immediate and almost unconvincing declaration of love; despite her own reluctance to be involved with someone so soon after the end of her 20-year relationship; and despite her cavalier refusal, finally, to bed Anne for more than entertainment. Cass is still held by Anne's mystery long years after her death. In the realm of feeling, Cass is, and remains, by far the less free of the two, despite Anne's situational restraints.

Anne marries the wealthy, alcoholic Maurice, a man she met at a Catholic retreat. They have a child. He wanders, has homosexual affairs, treats Anne badly, and finally she leaves him to return—where else—to her parents. She tells Cass they've divorced but someone else, another man with whom she never slept (unlike her other male suitors), has been following her, menacing her. Gradually, Cass finds out more about Anne's life. She uses each revelation to blame Anne, find a fissure of deceit with which to dismiss her, but really, are the details true? and more, do they matter? Anne takes sedatives, might or might not have written a manuscript about Anne Boleyn, may have slept with other men since seeing Cass—but only because Cass didn't want her. The more tarnished her history seems, the less blameworthy Anne becomes, and it is Cassandra who's really the victim of her own oddly Catholic tastes. Not even she can absolve Anne's ultimate sin, but then, it's not at all clear—when Anne tries to escape from Maurice (is she not divorced after all?) with the unnamed other man and is later found dead by overdose in a cheap motel



## THE SHELF

room—that her suicide was indeed intentional.

Left with just such doubtful facts, Cass's reexamination of these events catches her up in her own callousness. Anne never was the courtesan of Cass's imaginings, the calculating adventuress, liar, manipulator—the facts won't align, and Cass isn't the only one to think so. The male investigator of Anne's death, who shares Cass's fascination with Anne, does not rule the death a suicide. He seeks with her, towards the end of the story, a more complete understanding. Their peculiar bond forges the first honest link Cass has had to another human being in a long time, so that at the story's end, Cass, as well as the reader, can come to some better forgiveness for Cass's actions. To take those love-letters off the shelf (a "repository in the Coroner's office") and back into her possession is no simple act, but certainly a gesture Anne deserves, and one which Cass is finally able to make.

It's not only an old story, but old-fashioned. I had to check the copyright page several times before convincing myself this novel was not much older than its 1984 copyright indicates. Clearly, the author is an older woman, and the wealthy milieu, characterizations, even the dilemmas in which these characters find themselves are no longer found in current literary endeavors. The elliptical references to sex are no less affecting, though, and the story no less rivetting. Kay Dick writes with elegance of a lost era, and the grace of her formal style permits sudden moments of overwhelming sensuous detail. They prove the story's most interesting achievement. Such moments of lush forthrightness jolt the reader with economy, the present tense becomes more so. Distance, for an instant, is banished, despite Cass's grudging unwillingness to share pleasure even with herself.

[Anne] laughed. "Oh, Sophia is easy to deceive...The trouble is I can't always remember what I do tell her. Not that it matters. She laps it all up."  
"Ah! Sol And do I lap it all up?"  
"You never believe a word I say." She touched my hair.  
"Best if I don't, isn't it? It makes for less broken bones."  
"Come nearer and I'll tell you something that's absolutely true," she said as she pulled me to her.

Jane Rule has written that guilt is reactionary. Guilt is not just emotion undigested: it isn't a real emotion at all, but only the indicator of feeling's absence. People are guilty not about what they wish they had done, or could do, but about the stubborn, defended unwillingness to engage in the feelings that would carry them towards action. *The Shelf* examines this lack relentlessly, and in her writing, Kay Dick provides one answer. These rare, rewarding moments of dazzling immediacy are compelling arguments against such distances.□

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# A.C.O.H. 'n' things!



By Steve Karpf

**A**dult Children of Heterosexuals is a new cabaret group that wants to fill a musical and political niche somewhere between Sting singing about rainforests and the type of dance music with which you don't *dare* think about politics. Their show is "designed to get audience members fantasizing about forming sexual alliances with members of the band," and they intend their upcoming Cambridge performance to be "the most fun you'll ever have being offended." They will probably manage to do all of this and more.

The members of the band come from such political and musical backgrounds as the United Fruit Company, a radical gay male theatre group; the all-woman political/pop band The Girillias; and the homocore group Pop Smear. Abe Rybeck, who co-founded A.C.O.H. with Dana Moser, has a long history with musical comedy in the Boston area. Rybeck was the creative force behind such musical extravaganzas as *Pure PolyEsther*, *Blame It on the Big Banana* and *I Am What I Wear*.

Besides Rybeck on lead vocals, and Moser on electric and acoustic bass, A.C.O.H. members include Danny Schultz on keyboard and accordion; Lynn Tibbets on horns; Nancy Asch on drums; and back-up singers Felice Shays, Jon Canada, Scott T. Madden and Lynn Brown.

This group of talented musicians and vocalists fused a variety of musical genres into a consistent style of their own. Revealing more roots than Madonna's latest hairstyle, A.C.O.H. draws from a wide variety of musical traditions: pop, blues, show tunes, funk, jazz and others.

With this foundation in music and comedy, A.C.O.H. is also planning to spice their performance with the sexier flavors of queer cabaret. Go-go dancers (boys and girls) will carouse for some numbers and sexy costumes—drag for the men and proudly sleazy for the women—are planned for their shows. There will be mucho camp humor, of course, as well as stuff that's intended to arouse and titillate.

A.C.O.H. have already pleased audiences in venues around the Boston area, have recently been energetically creating in rehearsal and all indications are that the lesbian and gay community is about to witness a uniquely fun, politically challenging and often danceable performance. □

*Adult Children of Heterosexuals will be playing at Nightstage, July 6 at 8 p.m. Tigressa International Tropical Rhythm Band will be opening. Tickets are \$10 each and are available at the Nightstage box office (823 Main St., Cambridge) and through Ticketmaster by calling (617) 931-2000.*

## Fave Raves

**We asked the Adult Children of Heterosexuals to tell us their most secret secrets and private thoughts. Participants included Danny Schultz (Scorpio); King Tibbs (Capricorn); Dana Moser (Aquarian/Pisces cusp); Samantha (Scorpio); Lucreetia LeBunnBunn (Dishwasher Rising); Tofu Blue (Libra); and Stretch Doubt (Taurus Grazing). Below is a sampling of what they shared with us, presented in no particular order, (to protect the guilty).**

**Fave colors:** Mauve (only on Thursdays); chartreuse; black and white, mallard teal; anything fading.

**Fave article of clothing/accessory:** Nipple rings; garter belt; beats; belts; strap; feed cap.

**Fave body part:** Right nostril; kneecap; wrists; cheeks; ass; love handles.

**Fave band/music artist:** Partridge Family (Laurie); Human Sexual Response; Pop Smear (Patti); Pam Hall; Salt 'n' Pepa.

**Fave movie star/movie:** Luna Birdsong in *2 in 20*; Carmen Maura in *What Have I Done to Deserve This?*; Kristy in *Stage Door*; Thelma & Louise in *Thelma & Louise*; Niki in *Times Square*.

**Pet peeve:** Monogamy; dried orange juice pulp on glass; liberals; cranky girlfriends.

**Fave magazine:** *On Our Backs*, *Parade*, *On Our Backs*, *On Our Backs*, *On Our Backs*.

**Significant other status:** Debutante; openly involved; cowgirl; horny; taken but open.

**Fave bar:** Lanes & Games Lounge; Bumpers; Silhouette Lounge; Jacques; The Abbey Lounge.

**Fave A.C.O.H. song:** "It's Risky"; "So Long"; "It's Risky"; "So Long"; "Que Sera Sera"; "Dirt."

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## Faderman

Continued from page 7

which sexuality is often a social construct—a product of the times and of other factors that are entirely external to the “sexual drive.”

Combined with this Foucauldian analysis is a materialist one most reminiscent of John D'Emilio's assertion concerning the economic preconditions necessary to the development of gay identity and community. D'Emilio has argued that until individuals were in a position to sell their labor power for a wage—a situation made possible with the advent of capitalism, industrialization and accompanying urbanization—they were tied to a family economy that precluded the formation of gay/lesbian identity. That is, the formation of a way of life based on homoerotic desires required the ability to live independently from the family and this possibility is, again, historically specific. Women's labor force participation becomes statistically significant only in the 20th century, permitting Faderman to assert that:

Before women could live as lesbians, the society in which they lived had to evolve to accommodate, however grudgingly, the possibility of lesbianism—the conception needed to be formulated;...and it was most crucial that women have the opportunity for economic self-sufficiency that would free them from the constant surveillance of family. The possibility of a life as a lesbian had to be socially constructed in order for women to be able to choose such a life. Thus it was not until our century that such a choice became viable for significant numbers of women. This book traces the ways that happened. [Emphasis mine].

And indeed it does. Faderman has done an excellent job of augmenting existing historical scholarship on women, sexuality, and gay men and lesbians with her own research to provide a very thorough description of the discourses on lesbianism and the responses to it by an emerging subculture throughout this century in America. In this book, Faderman darts a people's coming to consciousness and power. She achieves this by tracing the transformation from “romantic friends” and “devoted companions” of the turn-of-the-century, white middle-class whose professional “new woman” status permitted them the economic imperative for fashioning a way of life based on same-sex desire, but whose social and cultural position often made them choose to deny such aspects of their relationships. Examples of this are found in the bohemianism of Greenwich Village and Harlem in the 1920s where gay and lesbian “chic” was very much in vogue; to the formation of sizeable lesbian populations as a result of World War II mobilization and its aftermath; and the further development and politicization of these communities during the McCarthy 1950s, the lesbian feminist 1970s, and the controversial sex wars of the 1980s. Faderman charts a people's coming to consciousness and power. Woven throughout Faderman's narrative are the efforts of medical, legal and governmental authorities to define the phenomenon of same-sex love, identify those expressing it or—as it was viewed during certain moments—perpetrating the crime, and finally, to restrict the cultural space available for expressing lesbian desires. In this respect, Faderman's book describes and examines the “expert,” popular and subcultural discourses on lesbianism throughout the century and analyzes the interplay between these different cultural voices. She tells an important story and has made a major contribution for bringing together the best in lesbian history into one seamless narrative.

However, its strengths also account for some of its weaknesses. *Odd Girls and Twilight Lovers* is a very readable, accessible account of a very complex story. Yet, at times, the flow of the story is so smooth that it leaves the reader little to hang onto in order to mark major historical shifts. The story is periodized largely by decade (the 1920s, 1930s etc.) rather than by important watershed events or moments that would highlight the factors that differentiate one era from the next. Therefore, changes are identified and described but important markers of those shifts that often account for them are not highlighted. Similarly, in Faderman's effort to provide an accessible account that does not get bogged down in academic language and cultural theory, her debt to other scholars and researchers frequently goes unmentioned in the text. Although her debts are paid in the footnotes, a nod in the body of the text to Foucault, D'Emilio, and Liz Kennedy and Madeleine Davis (at the very least) would have been appropriate in helping to situate her work historically, which is important at this early

stage in the production of gay and lesbian scholarship.

Finally, this book, the first to tell a synthetic, coherent story of the emergence of lesbian identities, consciousness and communities in America, is a very important “first” that points out how much more work we need to do. Like much of the scholarship in this field, Faderman's book depends largely on available materials, which somewhat weakens her somewhat weakens her depiction of the 1920s and '30s. The chapters on the later decades are richer owing to a greater variety and availability of sources. However, the inconsistency in source material renders an uneven historical account. This criticism is not peculiar to Faderman's book, but reflects the current state of gay and lesbian historical scholarship.

Secondly, Faderman's discussion of the butch and femme worlds of the 1950's largely working-class bar culture left me troubled. In her insistence to explain lesbianism as a socially constructed phenomenon and experience, her analysis of butch and femme argues that working-class people did not have examples of “egalitarian” relationships on which to model themselves and therefore developed forms barely distinguishable from heterosexual marriage and traditional gender roles. She asserts:

Although suddenly significant numbers of women were coming together to express a lesbian social identity by the 1950s, there were few models for how to do it...While the first generations of middle-class career women could see advantages in a “marriage” of equals, the world that working-class women lived in never hinted at such benefits. A functioning couple for them meant dichotomous individuals, if not male and female, then butch and femme...

In her effort to distance all discussions of lesbianism from anything resembling “natural” or essential drives, the place of desire in the discussion of butch and femme (or lesbian sexuality in general) slips away. Instead, butch and femme gets reduced to a discussion of masculinity and femininity, sex roles and slightly altered heterosexual imitations. In addition to the rather obvious objections I have to this analysis concerning issues of social class and lesbian subjectivity, I want a discussion of butch and femme that fronts the place of sexual desire in that relationship, regardless of whether it is natural or constructed. We need a history of homosexuality that restores agency to the body without fearing accusations of essentialism. Without the body as an actor in this history, I wonder what story we are telling. But again, with few exceptions, useful discussions of butch and femme are indeed slim in the field. Many of us are looking forward to Liz Kennedy and Madeleine Davis' forthcoming book, *Boots of Leather, Slippers of Gold*, for just this reason.

Similarly, Faderman's discussion of the “sex wars” debates between cultural feminists (which seem in her work to be equated with radical feminists, lesbian feminists and radical lesbians) and what she calls lesbian sexual radicals is thorough and rich descriptively, but again, I am disturbed by the analysis. She seems all too ready to sound the death knell of sexual adventurism on the grounds of women's sexually conservative socialization. As discussions of safer sexual play among women demonstrate, the war is far from over.

Having said all this, I want to emphasize that despite my differences and disagreements over interpretation and analysis, *Odd Girls and Twilight Lovers* is an important book for anyone interested in lesbian history. It is readable and rich in description and brings together the best scholarship of this burgeoning field. □

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# Sedgwick

Continued from page 7

contradictions rather than the supersession of one model by another. It is this that leads her to suggest that understandings of homosexual definition by "moderately to well-educated Western people" during the *whole* twentieth century have been close to Proust's understanding. It is "almost impossible to choose to forego," she suggests at one point, the "knitting of those homophobia-rinsed threads into one's own discursive fabric," if "their use can even at all be said to be optional."

Has nothing really changed since the turn of the century? Can a structure of consciousness remain so static? Does "animating" subject positions provided in a given structure of consciousness that preceded the current one? Are there features of twentieth century culture that will someday be seen as the bases for whatever structure of consciousness replaces ours? And how does that replacement happen?

Sedgwick does hint that something did change at the time of Stonewall: "Even the phrase 'the closet' as a publicly intelligible signifier for gay-related epistemological issues is made available, obviously, only by the difference made by the post-Stonewall gay politics oriented around coming out of the closet." But she admits that she wonders about her "ability to keep generating ideas about 'the closet,'" compared to her relative inability to come up with ideas about post-Stonewall developments. If something changed at the time of Stonewall, what meaning does it have to suggest that whatever subject positions now exist? Or, for that matter were those that existed in the period between the 1920s and 1960s (largely untouched in Sedgwick's book) already there on the turn of the century map?

Sedgwick not only presents a static history of the twentieth century, but her story also seems to be one of a homo/heterosexual invasion of that century under the guise of multilateral forces. Early on, she writes that homo/heterosexual definition has the same, primary importance as do "the more traditionally visible cruxes of gender, class, and race." But she suggests otherwise when she writes that because sexual orientation has "far greater potential for rearrangement, ambiguity, and representational doubleness" than gender, it "fits the deconstructive template" much more neatly and "offer[s] the apter deconstructive object."

I think we see this same move in what I take to be her call for gay leadership of the multilateral assault on the canon, when she delightfully asks a set of questions parallel to questions posed from other marginalized subject positions: "Has there ever been a gay Socrates? Has there ever been a gay Shakespeare? Has there ever been a gay Proust?" If Sedgwick argues that homo/heterosexual definition occupies a central place in twentieth century Western knowledge, it is hard not to see in this a certain gay vanguardism.

If one problem here is that the space that Sedgwick occupies scans an entire century dominated by a relatively unchanging homo/heterosexual matrix, another is that her presentation of that matrix is not as well-balanced as she would like it to be. While Sedgwick asserts that the contradiction cannot be adjudicated in contemporary space, she basically does just that. She admits at one point that her own "identifications, intuitions, circumstances, limitations, and talents" have led her to "privilege constructivist over essentialist, universalizing over minoritizing, and gender-transitive over gender-separatist understandings of sexual choice."

But she also argues that her work has been enabled by essentialist, minoritizing and separatist gay thought and that seizing from anyone the authority to name their sexual desires may represent "the most intimate violence possible" in this century. But of course the assumption of her work does just that. Sedgwick forgets here that refusing intimate violence can, under certain conditions, torture those of us who are proud masochists. Thankfully for me, I don't need Sedgwick to tell me that her book is intimately violent toward essentializing, minoritizing, and separatist views—I feel the violence from the first pages and I love it.

*Epistemology of the Closet* works best for me insofar as it constructs an important moment of homo/heterosexual definition around the turn of the century, describes how pervasively this definition has affected twentieth century Western culture, and begins the process of theorizing alliances and identifications that may well be shaping new structures as much as they have been shaped by static turn of the century ones. Sedgwick explores one set of identifications in her personal narratives and she also explores

identifications between feminism and anti-homophobia. She explains she has focused more on anti-homophobic inquiry in the "interests of making space for a gay male-oriented analysis that would have its own claims to make for an illuminating centrality, rather than as a refusal" and also because feminist analysis is more developed than gay male or anti-homophobic analysis.

It would be interesting to know whether Sedgwick would also regard lesbian analysis as more developed than gay male analysis, for she certainly engages in the latter and not the former. In some ways, the most exciting part of Sedgwick's work for me (as a dyke queen) is her exploration of identifications between lesbians and gay men: "There can't be an *a priori* decision about how far it will make sense to conceptualize lesbian and gay male identities together. Or separately," she writes. Sedgwick argues that the lesbian separatist framework developed in the 1970s regarded male homosexuality "as the practice for which male supremacy was the theory" and thus denied any grounds of commonality between lesbians and gay men. Since the 1970s, she suggests, many challenges to this position have emerged, stressing the ways that "male and female homosexual identities had in fact been constructed through and in relation to each other...."

Sedgwick's suggestive comments about the "complex and contradictory map of sexual and gender definition" imply that "the possible grounds to be found there for alliance and cross-identification among various groups will also be plural." For example, under a gender-separatist topos, Sedgwick explains, lesbians might identify with straight women, gay men with straight men. Under a gender inversion topos, gay men might identify with straight women or with lesbians; while lesbians might identify with gay men or with straight men. I would complicate Sedgwick's map by adding the dimensions of identity or alliance based on desire and identity or alliance across topos. The butch lesbian who identifies with and desires the femme lesbian may trace a desiring alliance across topos. Then there are other identities and alliances that cross topos, like those formed between the butch gay man who identifies with the butch lesbian.

This discussion, however, remains at the purely theoretical level. While all of these alliances and identifications are possible, they have not all emerged simultaneously, nor have they emerged equally powerfully. Tracing these alliances and identifications is a historical project. In the end, Sedgwick's occupation of the position of the female reader of homoerotic texts may be more successful as a moment in one such alliance-making than it is as a description of the paths leading from the remote origins of such a project. □

## Cooper

Continued from page 8

But [in *Frisk*] he's not killing anyone. That's a real difference. He's *thinking* about it.

Okay, I grant you, he doesn't actually kill anybody. But the way that he thinks about it is *Incredibly graphic*. And there's a conceit to the book whereby you don't know for sure that he's not doing it. I wondered whether this was really going on! And I wondered about you as a writer.

Sure.

What I'm getting at is that I don't think there's much difference between killing boys and killing girls in literature. Whether it's fantasy, or not.

Well, I'm not sanctioning murder of anybody. But I do think we're not talking about actual murders, we're talking about fiction.

That's the case for Ellis, isn't it? That it's fiction.

Yeah, well, so's *mine*. I mean, there's certainly no difference in real life between killing men and killing women, they're the same, they're both horrible. But since fiction is a construction, a *conscious* construction, they are different things.

How so?

How so? Because no one dies. It's an abstraction. It's an idea. And the idea of killing women is different than the idea of killing men.

Okay. What I think is the real difference between you and Ellis (where you're both dealing with violence, objectification, desire), is that your books are a question of literary art. And they're deeper in other ways too. I don't think a lot of people are going to get it, though.

Continued on page 13

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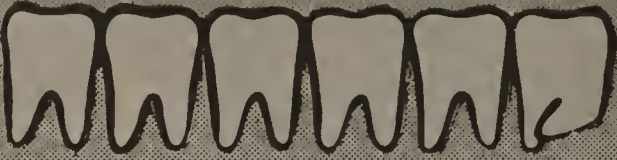
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## Cooper

Continued from page 12

Some do. A lot of teenagers like my books, and they don't have to get them as literary art. I mean, I wrote them so that while they're very complicated, they're also accessible. You don't have to understand the systems of the books to be forced to confront your feelings about violence. Which is what I think it's all about.

**Right. I'll say. Let me ask, do you consider yourself a sexual sadist in terms of your relations with people in bed?**

These are awfully personal questions.

**Well, your book is awfully personal.**  
It has the conceit of being personal.

**So, what's the difference?**

Well, it's fiction. I mean, it's not autobiography.

**Except it's expressing you.**

It's expressing my thoughts, yeah. But thoughts and actions are completely different things. To answer your question, no. I'm not.

Okay. In *Frisk*, the chapter "Numb" is the second most horrifying thing that I've ever read. But, the *most* horrifying thing I've ever read is the scene in *Closer*, where Tom injects the anaesthetic into George's ass and then, uh, goes to it. I have to tell you I really hated that scene. I was nauseated, I felt like my nervous system was dissolving into black mist.

Yeah, I think that scene's a lot more disturbing than that chapter "Numb." I'm really proud of that scene. It hides what's really happening, and makes you construct it. Whereas what I was doing with that chapter in *Frisk* was, it's absolutely blatant, it throws everything in front of you and therefore you're able to reject it. But the thing about *Closer* is, it seduces you in and makes you create the actual physical image of him getting cut up, it doesn't tell you anything about what's happening. By that point the Disneyland imagery has completely entered the violence, right? So he's like being chopped down like a tree.

**Thwack, thwack, thwack.**

Actually, one of the reasons I wrote that so blatantly was to see what would happen, because I suspect that is actually much easier to reject than the *Closer* scene.

**You didn't do it because you thought it would one-up the *Closers* scene?**

No, no. It's completely different.

**No idea in your head that this was going to take *Closer* one step further?**

No, no.

**I have to say, that stuff doesn't sexually excite me. I was fascinated, I was totally into the astounding virtuosity of the way you wrote it, but....**

No, no. It's not built to be sexy.

**How about for yourself?**

No.

Okay, in *Frisk*, the Dennis character jerks off to a real gory murder fantasy in the toilet of the airplane, thinking about what he's going to do maybe with claws, to the beautiful kid up the aisle. And the Joe character, just before he gets stabbed by that hideous movie actor, has pre-come on his cock while the actor is brandishing the knife right in front of him....

Yeah, well Joe is a construction of the narrator. He's trying to construct an ideal victim. Because he doesn't really know Joe, I mean Joe's just this guy he's heard vaguely about.

That brings up a technical point about the way *Frisk* is narrated. The narrator, Dennis, is constantly going into other characters' points of view, and in those points of view, he comments about his own facial expressions, the way he's acting. There's this huge reciprocity of point of view, in the way the narrator tells the story. Is this, what? post-modern omniscience?

No, I think it's really simple. For the narrator, I mean, for me it may be really complicated and postmodern. But the narrator is completely psychotic, he wants to control the world, right? And it's also an attempt to examine himself, through other characters.

**It's beautiful. This new narrative thing. Is it some kind of movement?**

I don't know. No one really agrees on who's all in it. But, we're all a little more experimental, we write about sex and we're

sort of more serious. I mean, there's a real difference between what we're doing and what people like David Feinberg and Christopher Bram and all those mainstream gay writers are doing. Their notion of literariness is to do the same old thing, with a very effete, elegant style, which is not my notion of literature. My notion—mine, and people like Robert Gluck and Kevin Killian and Bo Huston—we're really trying to invent something. I think we all have a feeling that gay literature has been a bit co-opted by these boring, tired, conventional narrative forms.

**Whose fault is that?**

No one's.

**Well, it's *someone's* fault, the people at the publishing houses?**

And the writers, too. I don't know who to point the finger at. But sure, the editors, especially gay editors at major publishing houses, are real creeps, if you ask me.

**There's a whole bourgeoisie about what gay lit and gay life is supposed to be all about. Do you feel like chopping up any particular editors or gay literary figures and stuffing them into garbage bags?**

No. [laughs] No, no....

**No violent fantasies? Are you sure?**

Yeah, really sure. Well, not about *them*. I mean, they're not cute enough to kill. [laughter] Yeah, well, see, most people like to kill ugly people.

**I guess. You don't.**

Well, I don't like to kill anybody. But murder and death are only erotic to me when it involves beauty. And it's not about taking revenge on anybody.

**I don't understand how you won the Lambda literary award for *Closer*.**

It was the Ferro-Grumley Award, which is completely different. Separate jury, totally different. They just gave it out at the Lammies [award ceremony]. I won it because there were people on the committee who like my work, and because Robert Ferro and Michael Grumley really like my work. Weirdly enough.

**There you were in Las Vegas surrounded by these horrible book convention people. What was it like?**

Oh, the Lammies were gruesome. They gave the awards to shit. Most of the people there I had no relationship with or feelings for. I mean, I have no relationship with most of that gay literature stuff.

**Growing up in LA, did you ever know any people on the editorial staffs of such publications as *Tiger Beat*?**

No.

**It's been said they're really gifted at giving skin parties for rich and connected men. You were never into that scene?**

Well, I was friends with Shaun Cassidy.

**You were?**

Yeah, when I was younger. So I knew that world through him.

**Was he gay?**

No, I'm not into outing. I mean, people have to respect other peoples' rights...

[laughs]

I mean really....

**No, that's great. Do you have any current teen idols?**

No. I like Keanu Reeves, but he's not really a teen idol. I mean, I have a boyfriend now, so I don't really. But I think Keanu Reeves is really cool. River Phoenix is kind of cool. But I don't sit around masturbating over their pictures or anything like that.

**Did you ever?**

When I was a teenager I did. Not them, but other people, sure.

**So, do you feel stable, with the current boyfriend in your life?**

Mmmmm, yeah. A lot better. The Kevin character in *Frisk* is based on him.

**Really? I find him extremely attractive.**

Well, I have a boyfriend who's extremely attractive.

**Not just because he's very cute, but because of this spaciness, and literariness, the idea of his room with the bed and the bookshelves all around and nothing else, where he makes up these imaginary worlds. This boyfriend is like that?**

Well he's very into Tolkien. He's a Buddhist and stuff, so he has these little belief systems. And Buddhism is practical,

Continued on page 14.



Cooper

Continued from page 13

I'd be a Buddhist if I had any spiritual inclinations, I mean I'm an anarchist, but Buddhism is pretty godless, it's really practical.

You were Into punk, when you were younger. Any nostalgia for that?

Oh, I really liked punk. It was a period that was very rich for me, I use it as a reference point a lot.

That whole era of punk—the savage glee—dead as a doornall now?

Oh, I totally disagree. At least in L.A., punk is still alive and well. I mean, it's gotten very political. There's a whole sub-strata, I don't know about up here, but it's really quite healthy. It must be more healthy than it ever was, and the kids in it are actually really great. There are these bands like Fugazi. Fugazi's really pro-gay, I think they might even be gay, there's a whole new thing. I think it's basically a West Coast thing, like that magazine *Maximum Rock & Roll*, that's very, like, anti-racism and stuff.

East Coast people sometimes claim to find California kind of shallow. The implication of that sentiment is that things are deep over here. Do you see a big difference between East and West?

Oh, it's really different. From my experience, I mean I'm from out there, but I lived in New York. In New York it's much easier to find out where everything is. And how to read it. But LA is a mess. And if you don't grow up in LA, it's very hard to figure it out. It's almost like another language or something. It's like people speak in a different way, things are much more coded. One of the things I write about, that I like about these kids I write about, is that they're not really saying anything interesting, it's what they're *not* saying. And that's very common out there. It's like an inarticulate "Uhhhuuhhhh..." and it's kind of laid back, but it's masking all this anxiety and stuff. And especially since there's no center there—it's like you come here and you can say, "Well, I can go to the East Village and there will be this thing there, or I can go to the warehouse dances," I mean there's nothing, like, hidden in New York. But in LA, you have to know where to go. And by the time anybody who doesn't live there knows about the clubs—like this place called Fuck was the big place for a long time, now everybody knows about it—it's like everybody's moved on to someplace else. It's really underground there.

What kind of life do you see for yourself in your old age?

[Laughs] Oh, God.... I don't know. I really don't know, I've never thought about it. I've changed a lot in the last few years, so.... Well, I'd like to be able to write books, and have a certain amount of people like what I do, and live off my writing, sure. It'd be nice.

All right. Gore Vidal was invited at one point years ago to join some such thing as the Academy of Arts and Letters, and he declined, on the grounds that he was already a member of Diner's Club. When they get around to you...

I doubt it. Well, Burroughs is in there.

Yeah, so is Ginsburg. What will your reaction be? Join, or not join?

Oh, I don't know, probably join. But I mean, if it's politically weird for me or something like that, or something really bugs me, then I won't. But I don't know. I mean I would do it if it didn't bother me.

Okay, speaking of Burroughs, Ginsburg and Vidal, what do you think of Paul Bowles? Was he an influence?

He's great. His short stories especially.

He has the same compressed, simple quality with all that turmoil underneath, that you have. So the surface, although there, is really a lot more *there* than at first you might think.

Oh, yeah. He wasn't really an influence, but I do feel a kinship. I mean, he must have had some influence, but I didn't read him until just a few years ago. I was already pretty developed by then.

Okay, last question: Mortality. It's different, now, because of AIDS. Has this changed your ideas about the sexuality of death?

Sure it's changed that. I don't know how.

You have nothing definitive to say on the subject?

No, I mean it's completely confusing. I

feel totally confused and bewildered and overwhelmed by it. I don't know, it's in the work. I think I wouldn't have written *Closer* and *Frisk* if it wasn't for AIDS.

AIDS isn't a presence in *Closer*. But it is in *Frisk*.

Well, it was definitely on my mind. I wanted to write a book where the sex was cold, disturbing and violent and weird, as a kind of response to AIDS.

So in fact the writing of the two books had something to do with AIDS?

Well, I mean, I'm as profoundly affected by AIDS as anybody. I've lost a lot of friends and lose them all the time. So it's very disturbing—but for the life of me I can't figure out exactly how it's affected my work. I mean, I couldn't put my finger on it.

Is the romance of death robbed by AIDS in a way?

Mmmmmmm, not necessarily. I mean, that's where my friends are. In a way, it makes it more intriguing.

Okay. Now we stop.  
Thank you.

AMA

Continued from page 6

"Obviously having a volatile nut bag like Hayes at an ACT UP demonstration is asking for trouble," said Beckman.

According to Johnson, of ACT UP/Chicago, this is the third time in two years that police have used excessive force in dealing with ACT UP. In April 1990, protesters filed several complaints of police brutality after a national AIDS demonstration that was held in Chicago. Some activists cite Mayor Richard Daly's failure to advocate police reform as part of the problem, and many view it as a deliberate police strategy to discourage ACT UP.

"This is an escalation on the part of the police department," said Johnson, "I think they are trying to send us a message: they are going to take off the kid gloves, put on the rubber gloves, and start beating us up."

'Overall success'

Johnson told *GCN* that the June 24 demonstration "was an overall success in getting people to talk about AMA policies. People didn't see us just chanting or shouting, but recognized the issues behind the protest," she said. "We handed out many fact sheets and background materials." Johnson added, "and I noticed that the media coverage focused on the issues, rather than the demonstration itself."

According to ACT UP the AMA endorses mandatory HIV testing for immigrants and prison inmates, something most AIDS activists see as a violation of privacy and a potential source of increased discrimination against people with HIV infection. In Chicago, AMA delegates debated and then passed a resolution calling for "unrestricted" HIV testing and "modified informed consent."

ACT UP members also condemned the AMA's historical opposition to a socialized health care system. Recently, under pressure from health care providers, business people and several federal legislators, the AMA endorsed Health Access America (HAA), which has been billed as a plan offering "universal access."

According to an ACT UP statement, the proposed HAA perpetuates existing inequalities within the health care system, doing nothing to lessen the gap between health care available for the poor and for the well-off.

AMA officials in Chicago publicly denounced ACT UP's protest of their conference. In a television interview, AMA spokesperson Roy Schwartz said, "We suggested to them they'd make more impact if they discussed it with us rationally than if they did what they've chosen to do."

However, Johnson pointed to the educational aspects of protest as ACT UP's real success in Chicago. "People are beginning to talk not only about mandatory HIV testing, but about national health care and alternative medical treatments," Johnson said. "I am pretty thrilled that our Midwestern brothers and sisters and other ACT UP chapters came together for this demonstration."

"The AMA has not heard the last of us," Johnson added.

—filed from Boston

Dykes to watch out for







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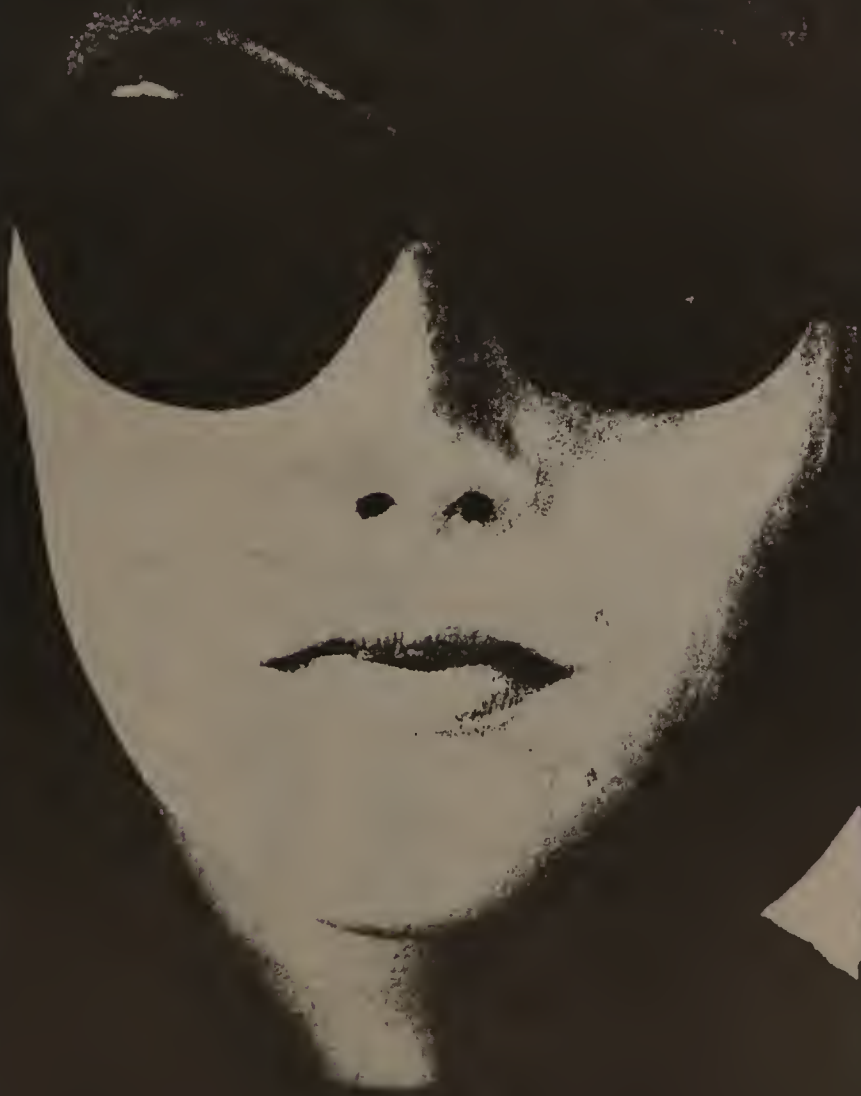
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LESBIAN/BISEXUAL WOMEN  
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We are a group of lesbian/bisexual women who are organizing a conference for the fall entitled "Lesbians in the AIDS Crisis: Honoring Our Lives and Our Work." We are seeking women who are living with HIV who would like to share their stories with other women at this conference. If you are interested, please call: Deb 1-800-285-8880 or Sally (401) 863-1987 collect, or Write to: Lesbian AIDS Task Force, P.O. Box 23331, Weybossett Hill Station, Providence, RI 02903

REWARD

For the return of the black bag and its contents. Stolen from a truck in Jamaica Plain, 6-25-91. One black bag with important AIDS treatment notes and files. 4 dozen assorted ACT UP T-shirts. 3 nylon Silence=Death flags. Call 49-ACTUP or 524-7271 for details.

OFFICE SPACE AT THE CENTER

Prime Office Space available 7/1+ at The Center, 328 Newbury St. 80 sq ft for \$300 a month includes utilities. 247-1451—Carol. (49)

I am seeking a few people who would be willing to volunteer a few hours per week with fundraising at *GCN*. Please call Linda at 628-1868.

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CALL FOR RESEARCH PARTICIPANTS

Female Doctoral researcher conducting interviews about relationships of women who in the past have sexually abused children. For info. (617) 266-8800 ext 210 (after 5 PM answering machine in private office.) (19,9)

RIDES

RIDE TO THE FESTIVAL

in Michigan. I need to arrive at the end of July to cook. Share driving, expenses. Claire (413) 584-8894. (19,1)

HELP WANTED

LIVE-IN OR PART-TIME

Personal Care Attendants to assist female professional disabled activist. No experience necessary but must have a driver's license and be responsible, mature, and energetic. Live-in \$200/wk. Weekends, \$190 Call 731-6228 (49)

GCN JOB OPPORTUNITIES!

See page 4 for details.

SALES/SERVICE REP.

Part time positions in GAY DATING service. Flex hours, sales experience a plus. Must have car. Call before 10:00 P.M. 617-592-2817. (49)

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ADMINISTRATIVE ASSISTANT/OFFICE  
MANAGER

Job Description: Develops and maintains all data files (membership lists, program files, etc.). Attends meetings as directed (including some occasional early morning and evening hours) and maintains communications with members through the production and distribution of task force and steering committee minutes and newsletters. Drafts correspondence and assists with grant proposals and reports. Manages telecommunications and all other office matters, including copying, supplies, postage, personnel, travel, catering, computer services, etc. Manages all office invoices, bookkeeping, and accounts. Plans and coordinates logistics for occasional community forums and special events. Requirements: Excellent administrative skills, including proficiency with Wordperfect, Lotus, and other IBM Computer systems; familiarity with bookkeeping and accounting systems with an ability to manage within a multi-tiered university system; strong writing, editing and graphic skills. Knowledge of AIDS related issues, Boston area community organizations, and government. Ability to interact comfortably with large and diverse groups of people. Ability to set priorities with a responsiveness to multiple deadlines, and to respond to new tasks and projects. NOTE: This is a 35 hour per week position within the Harvard University personnel system. Please direct resume with cover letter to: Linda Roach, Boston AIDS Consortium, 665 Huntington Ave., RM. 1217, Boston, MA 02115. Deadline: July 19, 1991. (49)

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☐ PERSONALS

☐ ANNOUNCEMENTS

☐ HELP WANTED

☐ HOUSING WANTED

☐ ROOMMATE WANTED

☐ APARTMENTS

☐ SUMMER RENTALS

☐ MASSAGE

☐ FOR SALE

☐ PUBLICATIONS

☐ ORGANIZATIONS

☐ SERVICES

☐ RIDES

☐ MOVERS

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Deadline for Classifieds is Friday at 3 p.m. for the next Friday's edition. All ads must be prepaid.  
No ads accepted over the telephone. Please clip and return this ad form to  
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# CLASSIFIEDS

## ROOMMATES

### TRY GCN'S GUARANTEED ROOMMATE AD

All roommate and housemate ads that are prepaid for two weeks we will run until you find a roommate.

Ads are *not* automatically renewed. You must call in every additional week you want the ad to run. Phone calls for renewals will be accepted on Fridays until 3 pm. **426-4469.**

#### PORTER SQUARE

LF seeks reliable roommate (25+) to share E-Z going household. Washer/Dryer. Nice yard. \$250+ util a must seek. Call 628-1868 (lin)

#### ALLSTON

4 LF looking for 2 more to share sober, semi-coop household. Lots of space, HW floors, porch, garden. Near T, bus, Boston Food Coop. \$254+. Avail. Aug 1. 254-0448. (48)

#### SUNNY JP APARTMENT

2 Ls seeking 2 more Ls or BiFs, 24+, responsible, for JP apartment. W/D, electricity/heat included: \$340/large, \$310/petite. Call Adrian/Larissa 983-0678. (19, 1)

### Inman Square

1 LF seeks 2 for 3 bedroom, sunny easy-going apt. Great location, landlord, and yard. Near Bus and Central Sq. T. Cats negotiable. Rent \$283, includes heat & hot water. Call Sarah, 776-5537

#### TREND SETTER WANTED

LF 44, zany/responsible, seeks similar to share 6-room apt. I'm working class background, "professional" job, fat politics, 3+ years recovery. No booze or diets. \$400+ gets you 2 rooms and common space. Available now. 776-2793. (19,2)

#### NASHUA NH AREA

LF, 33, townhouse owner, sks housemate to share expenses. Must be nonsmoker, quiet yet good sense of humor. Must enjoy cats. Please no more pets. \$350/mo. +util. (603) 595-2308. (19,1)

#### LESBIAN OWNED HOUSE IN MEDFORD

Friendly LF 32 seeks LF 28+ to share single family house. Washer/dryer, fireplace, screened porch, deck and large yard. Very private, wooded, rustic location just minutes away from a clean swimmable lake. 15 minutes from Cambridge or Boston. New bus lines to downtown and Wellington. No smoke/drug/pets and minimal alcohol. \$325 plus 1/2 utilities. Available September 1st. Call Mindy—391-2083. Leave message (19, 1)

## APARTMENTS

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#### APARTMENT FOR RENT

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Lynn Shore area—walk to beach, immaculate 2BR, 2 bath, fully appl. kitchen, W/W, A/C, patio. Available 8/1. \$700+ utilities. (617)-581-7119 (Vol. 19, 1. 1)

#### DORCHESTER, POPES HILL

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J.P. 2 bedroom, 5 1/2 rooms. Front, back porches. Quick walk to T. \$500. 524-4028. Betty or Tom. References. (49)

#### JAMAICA PLAIN

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#### DORCH. COL. POINT

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### DON'T FORGET!

All renewal calls must be made by Friday at 3 pm.

## ROOMMATE WANTED

M/F needed to share independent Jamaica Plain household with 2 GM in mid-twenties. Sunny, third floor apt., secure, with washing machine and porch. Lots of common space (originally a 4 bdrm apt). 5 minute walk to green line and #39 bus. Prefer nonsmoker. No cats or dogs. Please be responsible and reasonably tidy. Rent is \$283.00 (with a possibility of lowering). Available August 1st. Call Ed or Andrew 524-7794, leave message.

## MOVERS

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## PUBLICATIONS

#### OFF OUR BACKS

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#### WOMEN'S REVIEW OF BOOKS

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#### LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50/sub. \$6 more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (18.35)

## GAYELLOW PAGES

Accommodations, AIDS/HIV resources, bars, bookstores, various businesses, health care, legal services, organizations, publications, religious groups, switchboards, therapists, travel agents, & much more, for gay women and men.

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US/CANADA. Canada and USA for women & men. City by city information for all US States, Canadian Provinces, and the US Virgin Islands, plus nationwide resources including headquarters of national organizations and caucuses; publications; mail order companies, etc. \$12.00; outside N. America \$17 (airmail) NEW YORK/NEW JERSEY, NY & NJ; separate Women's Section; Manhattan bar notes by Jerry Fitzpatrick. \$5.00; outside N. America \$8 (airmail)

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# PRISONERS SEEKING FRIENDS

LAYOUT DATE: 7/4/91

#### POETS & ARTISTS!

Sometime in the fall, GCN will do its annual (yearly) poetry and drawings issue. Gay/lesbian prison experiences are what the drawings and poems should be about. We always get more than we can use. Please send yourwork to GCN Prisoner Project, 62 Berkeley St, Boston MA 02116. Thanks!

#### YOUNG LOVE INFO PACKETS

GCN has put together a new packet of articles on relationships with young men. It is very discreet (unless they read it carefully, which they probably won't). It does NOT have ages of consent by state, because we don't have that info. If you want a packet, write to GCN Prisoner Project, 62 Berkeley St, Boston MA 02116. And be patient!



My interests run A-Z, main love is poetry. I'm peeking around the closet door, no key here, looking for a friend. Write Jay McMullen, 186704, PO Drawer 1072-776, Arcadia FL 33821 Seeking bi or gay friend. What's important is in the heart. Queens or cross-dressers fine! Please write H. Dean Bridges, Rt. 1, Box 36, Jackson NC 27845

I'm a kind, fun-loving person. Seeking friends if not more from all lifestyles. Very open-minded. I'm waiting on you. Sorry, can't write other prisoners. L.W. Kirk, C94460, Box 2000, Vacaville CA 95696

GM seeks correspondence from mascullne, hairy GM. I'm sincere, serious about relationships. Please write with photo! Mark Greene, Box 779, 155942, Marquette MI 49855

BGM would like to hear from someone out there in the free world who has feelings. I seek sincerity. I like to read, shoot pool, play baseball. Robert Lee Anderson, 1035 9th St, Augusta GA 30901

I'm a Pre Op TS almost finished serving my time. I am in search of some help to assist me in this place of confinement. I've been harassed throughout my incarceration. Please write Kenneth Barajas, 26157, Box 607, Carson city NV 89702

I'm in prison for the first time and the violence and verbal harassment of gay inmates is really bad here. I have a terminal illness and the guards will not let me sign up for sick call. I'm at the point of suicide. All I do is sit in my room and look at the walls. Please write Donald Vance, 80937, Box B-80937, Florence AZ 85232

GM seeking to write to friends to help pass my last year of incarceration. No games & open honesty is all I want. I'll trade my photo for yours. I can write prisoners. Please write Timothy Ray Manes, 6455414, 2500 Westgate, Pendleton OR 97801

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### "TO ALL THOSE IN AND OUT OF PRISON, WHO FIGHT AGAINST THEIR BONDAGE"

Alexander Berkman,

*Prison Memoirs of an Anarchist*

## Women Seeking Friends



I'm a cultured and curious black female, new to the Gay world. My interests are centered on compatible friends. I'm an author of several books, articles and short stories. I enjoy corresponding with interesting people. Gladys Graham, 21286-044, Unit Renaissance 3, 3301 Leestown Rd, Lexington KY 40511

I am a Black woman, lesbian, who is incarcerated. I'm honest, intelligent, responsible, caring. I wish to correspond with other lesbians. Sorry, I can't receive mail from other prisoners. Margo JONES, 215305, Burn A-31, Plymouth MI 48170

I'm a man interested in correspondence only, with people interested in responsible family relationships. Don't want to receive pictures, art, etc. Lynn Stambaugh, box 400--13574, Rawlins, WY 82301

I am intelligent, with boyish charm. Looking for a good friend--age/race unimportant. No games, no lies. Photo preferred. Jason Gardiser d-97672, cell 4A2R-54, Box 3476, Corcoran CA 93212

Suave, sensuous, athletic, intelligent, good sense of humor and warm heart--I find myself searching for someone I can touch and be touched by. Let's explore our possibilities. John Merritt, 133720 N-40124, Box 1000, Craigsville VA 24430 Hi! I am an Italian -American bisexual male, extremely virile. I want to meet somebody who understands loneliness & is willing to build a relationship based upon respect. Will reply to all & exchange photos on request. Robert Andrews, 89-A-5120, Box 1187, Alden NY 14004

BM with masculine physique seeks TV/TS for friendship with me. Send full-length photo with perfume-scented letter, too! Charles Brown, Box 4571-151077, Lima OH 45802

Hey out there, let's get our pen and paper and put a smile in both our mailboxes. P.S. Thanks to my previous penpals: Mike, Howie and Kail. Denver V., Sassoon, DC118621, 1493, Box 1100, Avon Park FL 33825

I'm a Virgo, looking for a lasting relationship. I have what every homosexual wants. Please send photos if you can. Hersechel Paul Bryant, 369754, Box16, Lovelady TX 75851

Bi man going through experience with time changes. Have no companionship. Looking for an intelligent & sincere relationship. Will exchange photos. David Newham, 799172, box 50, Polk City FL 33868

Gay Black man who loves going both ways is looking for men to write to. I'm not looking for money, but stamps would really help. I love the outdoors, beach, into working out. I have a lot to talk about and want to get to know you, too. If you really want a friend, write to me. Sorry, can't write prisoners. Donald W. Smith, 074520 R. 10, Box 699-W, Sneads, FL 32460

I'm looking for free world gays to write to me. Please send letters as soon as possible to Jose Cavazos, 373547, Michael Unit 12B-30, Box 4500, Tennessee Colony, TX 75886



# CALNDAR

**July 13, Hyannis ♦ Lesbian, Bisexual and Gay Pride March and Rally. Assemble at Hyannis Village Green. Lea Delaria, Kate Clinton, more 10am. For more info (508) 362-2799. Pictured right: Lea Delaria**



Calendar listings must be received by the Monday before the week of the event. Photos encouraged! Please specify if event is or is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings. All listings must be typed. Please note that listings are printed only as space allows; we regret that we cannot print every submission. No phone calls, please!

Phone numbers listed are in the 617 area code, and non-major cities are in Massachusetts, unless otherwise noted.

## 6 SATURDAY

Cambridge ♦ Open Discussion on Coming Out for Women of All Ages. 11 a.m. to 1 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Cambridge ♦ Tigresa and Adult Children of Heterosexuals. A world beat and a cabaret band, both theatrical, the latter with Abe Rybeck. 8 p.m. Indigo Nightstage, 823 Main St. \$10. 497-7200.

## 7 SUNDAY

Cambridge ♦ Lesbian Writers' Group. 1 to 3 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Provincetown ♦ Jaye Maiman signs "I Left My Heart," a lesbian mystery. 4 p.m. Now Voyager, 357 Commercial St. (508) 487-0848.

Somerville ♦ GLOSS: G/L of Somerville and Surroundings. Monthly potluck. 71 Union Sq, 6 p.m. First Sunday each month. Info: Lisa, 628-2532.

Beverly ♦ North Shore L/G Parenting Support Group. First Sunday each month. First Parish Unitarian Church. 225 Cabot St. 6:30 to 8 p.m. Info: 593-5252.

Dorchester ♦ Dorchester GALA Potluck. David's home. 7 p.m. Info: Barry 288-1847 or Hotline 825-3737.

Boston ♦ Boston Bisexual Men's Network. First Sunday of each month. The Center, 338 Newbury St. 8 p.m. Info: 247-6683.

## 8 MONDAY

Cambridge ♦ Lesbian Rap: Body Image / Eating Disorders. 7:30 to 9 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

## 9 TUESDAY

Boston ♦ Boston Coalition for Black L/G's. Second Tuesday each month. Harriet Tubman House, 566 Columbus Ave. (Mass. Ave. & Columbus). 6:30 p.m. Info: David 424-6989.

Boston ♦ Support group for lesbian and single women interested or involved in alternative insemination. 7 to 8:30 p.m. Second flr. conf. rm., FCHC, 7 Haviland St. Info: Jennifer Firestone 267-0900.

Cambridge ♦ 30+ Lesbian Rap: Lesbians And Their Fathers. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Arlington ♦ Parents and Friends of L/G's. Second Tuesday each month at First Parish Unitarian Church, 630 Mass. Ave. 7:15 p.m. Info: 547-2440 or (508)562-5807.

N. Truro ♦ Healing Service For All Those Affected By AIDS. Christian Union Church, Route 6A. 628-7665.

Cambridge ♦ Bisexual Women's Rap: Jealousy. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

## 10 WEDNESDAY

Boston ♦ FCHC Fifth Annual Public Forum. Ken Mayer (FCHC): "Natural History Update and Report from the Seventh Int'l AIDS Conf." George Seage III (Boston Dept. of Health and Hospitals): "Risk Factors for HIV Infection." Deborah Anderson (Harvard Medical School): "Hiv in Semen: An Update." 6:30 to 8:30 p.m. Boston Public Library, Copley Branch. 267-0900 x298.

Boston ♦ Mass. G/L Political Caucus Monthly Membership Mtg. 6:30 p.m. Arlington Street Church (use the Boylston St. entrance).

Cambridge ♦ Lavender Alliance General Mtg. 7 to 9 p.m. Cambridge Rindge & Latin School, Media Cafeteria. 868-1693.

Boston ♦ Coming Out Support Group. The Center, 338 Newbury St. Second and fourth Wednesday each month. 8 p.m. Info: 247-2927.

## 11 THURSDAY

Boston ♦ The Coalition for L/G Civil Rights. Meets every other Thursday. The Center, rm 202K. 338 Newbury St. 6:30 to 8p.m. Info: David 828-3039.

Dorchester ♦ G/L Concerns Committee of SEIU Local 509. Second Thursday each month. Union office, 5 Howard Johnson Plaza. 6:30 p.m. Info: 282-2509.

Boston ♦ FCHC Living Well Series: HIV Medical Forum. Second Thursday each month. 7 to 9 p.m. BLC, 140 Clarendon St. 7th floor. Info: Rob 267-0900.

Boston ♦ "Medical Update from the Seventh International AIDS Conference." Cal Cohen, Phil

Olander, and others. 7 to 9 p.m. John Hancock Conf. Ctr., 2nd flr., 40 Trinity Place. Sponsors: ACT UP, Boston Living Ctr., FCHC Living Well Series, PWA Coalition, and Positive Directions. 267-0900 x287.

Dorchester ♦ Dorchester GALA Business Mtg. 7 to 9 p.m. Geiger Gibson Heath Ctr., 250 Mt. Vernon St. Info: Barry 288-1847 or Hotline 825-3737.

Cambridge ♦ Lesbians Choosing Children. 7:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Westborough ♦ Jack Veasey. Harrisburg poet who has written standup material for Joan Rivers. Old Vienna Kaffeehaus, 22 South St. 8 p.m. open mic., 9:15 p.m. show. (508) 898-2230.

Boston ♦ GLAAD: Boston Gay and Lesbian Alliance Against Defamation. General meeting second Thursday each month. The Center rm. 202, 338 Newbury St. 8 p.m. Info: 492-4639.

## 12 FRIDAY

Boston ♦ Friday Night Video Series at the Center: "Lianna." 7 p.m. \$2 suggested. 338 Newbury St. 2nd flr. 247-2927.

## 13 SATURDAY

Boston ♦ Bicycling Lesbians Around Boston Mountain Bike Ride. Info: Kathy 625-6478.

Nashua, NH ♦ Midsummer's Dance. Gay Info Line of NH. Time and info: (603) 595-2650.

Provincetown ♦ P'town Positive / PWA Coalition Singles Tea. Second Saturday each month. 3:30 to 6:30 p.m. St. Mary's of the Harbor.

Cambridge ♦ Jack Veasey and Doshie Powers. Poet and singer. Christopher's, 1920 Mass. Ave. 9 p.m. \$6. 876-9180.

Hyannis ♦ Lesbian, Bisexual and Gay Pride March and Rally. Assemble at Hyannis Village Green. Lea Delaria, Kate Clinton, more 10am. More info (508) 362-2799.

Waltham ♦ WOW Goes to "The Rocky Horror Picture Show." 10:45 p.m. Location and Info: 893-0361.

## 14 SUNDAY

Braintree ♦ GLASS: G/L Alliance of South Shore. Second Sunday each month at Unitarian Church 6-8 p.m. Info: Brett 471-7939 or Lisa 335-6085.

## 15 MONDAY

Hanover, NH ♦ Panelmaking Workshops for the AIDS Memorial Quilt. First and third Mondays each month. Lutheran Church, 5 Summer St. 7 p.m. Info: Thom (603) 632-4145.

Cambridge ♦ Lesbian Partners and Ex-Partners of Incest Survivors. 7 to 8:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Cambridge ♦ Lesbian Rap: Ethnic Diversity. 7:30 to 9 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Boston ♦ Queer Nation / Boston. Community Church of Boston, Copley Square above Back Bay Bistro. 7:30 p.m., first and third Mondays each month. Info: 577-8123.

## 16 TUESDAY

Framingham ♦ Framingham G/L Youth Group. People 22 and under, meets first and third Tuesdays each month. Civic League Bldg., 214 Concord St. 6 to 7:30 p.m. Info: write P.O. Box 426, S. Framingham, MA 01701.

Boston ♦ Support group for lesbian and single women interested or involved in alternative insemination. 7 to 8:30 p.m. Second flr. conf. rm., FCHC, 7 Haviland St. Info: Jennifer Firestone 267-0900.

Cambridge ♦ 30+ Lesbian Rap: Ending Relationships. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Boston ♦ Introduction to AIDS Mastery Workshop. Northern Lights Alternatives, New England. Spons. by FCHC Living Well Series. 7 to 9 p.m. FCHC, 7 Haviland St. 267-0900 x287.

Cambridge ♦ Bisexual Women's Rap: Body Image and Gay Life Styles. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Boston ♦ Gay Fathers of Greater Boston. First and third Tuesday each month. Lindemann Center, 2nd fl. 8 to 10 p.m. Info 742-7897.

Boston ♦ Gay Fathers of Greater Boston: "Dealing With Anonymous Sex in the '90s." 8 to 10 p.m. Lindemann Ctr. Boston Rm., 2nd flr., 25 Staniford St. Info 24 hours: 742-7897.

## 17 WEDNESDAY

Boston ♦ Downtown Lesbians Brown Bag Lunch. 12:30 p.m. Third Wednesday each month. Info: Julie 725-3562.

Worcester ♦ Supporters of Worcester Area G/L Youth. Open to G/L/B youth 21 and under. First and third Wednesday each month. United Congregational Church, 6 Institute Rd. 7p.m. Info: (508)755-0005.

## 18 THURSDAY

Boston ♦ "Beyond AIDS 101," an overview of AIDS and HIV. Third Thursday each month. AAC Rm. 401, 131 Clarendon St. Info: 437-6200 \*264.

Northampton ♦ Valley Gay Alliance. First and third Thursdays each month. Basement of the Unitarian Church, 22 Main St. 7:30p.m. (413) 527-5310.

## 19 FRIDAY

Worcester ♦ Lavender Lunch for Downtown Worcester G/L/B. Third Friday each month. Thai Orchid, 144 Commercial St. 1 p.m.

Boston ♦ Friday Night Video Series at the Center: "Some Like It Hot." 7 p.m. \$2 suggested. 338 Newbury St. 2nd flr. 247-2927.

## SATURDAYS

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers complimentary. 10 a.m. Also: Tues. 12:15 p.m. at MHC; Wed. 6:45 p.m. at Hatch Shell. 282-0013.

Cambridge ♦ Single Mothers' Support Group. Free drop-in group with child care, alternate Saturdays. Women's Center. 46 Pleasant St. 11am-12:30 p.m. 354-8807.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 6p.m. 338 Newbury St., 2nd flr. 247-2927.

Boston TV ♦ PrideTime — Boston G/L TV, with Cynthia Pape. 7:30 p.m. Boston Neighborhood Network, channels A3 and A8. Also on Cambridge Cable Channel 19, 7 p.m. Tuesdays, and on other systems; check your listings.

Jamaica Plain ♦ Women's Coffeehouse. Musical entertainment, usually. 8 p.m. Crone's Harvest, 761 Centre St. \$5 suggested donation. 983-9530.

## SUNDAYS

Boston ♦ Different Strokes Swim Team. Coached workouts for swimmers of all abilities. 10:15 at Boston City Hosp. swimming pool. Ed 767-0449.

Boston ♦ Work Issues Support Group. 2 to 4 p.m. G/L Comm. Ctr., 338 Newbury St.

Boston ♦ Boston Alliance of G/L Youth (BAGLY) Drop-In Center. St. John the Evangelist Church, 35 Bowdoin. (800) 42BAGLY.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 p.m. Info: Erik 423-0929 or Jeff 876-7612.

Cambridge ♦ Lesbian Sports. Magazine Field, Memorial Dr. Spons. by DOB. Softball 4 to 6 p.m.; volleyball 6 p.m. 'til dark. \$1. Info: Steph 625-9551.

Boston ♦ Western Orthodox Church Mass. Arlington St. Church, 351 Boylston St. 227-5794.

Boston ♦ Dignity Mass. Liturgy followed by a social hour. St. John the Evangelist Church, 35 Bowdoin St. 5:30 p.m. 536-6518.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Gov't Ctr.). 7 p.m. Info: Rev. Tanis 437-0420.

Boston ♦ Narcotics Anonymous. L/GM. The Center, 338 Newbury St. 8 p.m. 247-2927.

Boston ♦ The Gay Dating Show, WUNR 1600AM. 10:30pm-2:30 a.m.

## MONDAYS

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Monday Night Dinners for PWAs and Friends: about 100 people meeting every Monday at AAC for dinner. No reservations required. 6 p.m. AAC, 131 Clarendon St. 437-6200.

Boston ♦ Chiltern Downhill Skiing Lessons. Monday nights at Nashoba Valley ski area. Info: Jim 843-3966.

Dorchester ♦ Alcoholics Anonymous. First Parish Church, Mtg. Hs. Hill. Beginners 6:30, hardhats 8 p.m.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 p.m. (508)755-3773.

Boston ♦ Boston Bisexual Women's Network Coordinating Comm. The Center, 338 Newbury St. 247-2927.

Boston ♦ Northern Lights Alternatives Monday Night Rap Group. Talk to others living with HIV. 38 Appleton St. 7:30-9 p.m. Info: Ann O'Rourke 694-0964.

Cambridge ♦ Lesbian Rap Group. The Women's Center. 46 Pleasant St. 8-10 p.m. 354-8807.

Cable TV ♦ "Between Takes." Often a G/L slant on events. Boston A3 Mondays 9:30 p.m. Cambridge CCTV Thursdays 8:30 p.m. Rhode Island Interconnect A Fridays 8:30 p.m. Other areas: check listings.

## TUESDAYS

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Gloucester ♦ Healing Circle / Positively Clean and Sober. Healing circle 6:30 to 8 p.m., open to anyone facing chronic or life-threatening illness. 8 to 9 p.m., for people living with HIV and dealing with subst. abuse issues. N. Shore AIDS Project, 19 Pleasant St. (508) 283-0101.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Medford Radio ♦ "We the People" — with feminist Sheila Parks. WMFO 91.5FM. 7-9a.m. Tufts U. radio.

Cambridge ♦ Bisexual Women's Rap. The Women's Center. 46 Pleasant St. 7-8:30. 354-8807.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACTUP.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

## WEDNESDAYS

Boston ♦ Sales Networks Program for G/L Business Owners and Supporters of the Community. 7:30 to 9:30 a.m. The Center, 338 Newbury St., 2nd flr. Registration required: Marc Spencer 262-2400.

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 a.m. Info: Janice 326-1600 x350.

Boston ♦ Boston Alliance of G/L Youth (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6p.m.; women and men meet separately 6:45 to 7:30; general meeting 7:30p.m. (800) 42BAGLY.

Cambridge ♦ Lesbian Al-Anon. Wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Worcester ♦ Supporters of Worcester Area G/L Youth (SWAGLY). Social support grp. for youths 22 and under. 7 to 9 p.m. United Congregational Church, 6 Institute Road. 7 to 9 p.m. (508) 755-0005.

Springfield ♦ Names Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier. 19 Pearl St. 7 to 10 p.m. (413)788-7459

Worcester ♦ Support Group for HIV+ who are in Substance Abuse Recovery. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

Bridgewater ♦ S. Shore G/L Alliance. 7:30 to 9 p.m. Bridgewater Ctr. Primarily a social group of age 25+, but all welcome. Info: Glen 293-5183 or Dave 294-0367.

Boston ♦ Bisexual Adult Children of Alcoholics. Mass. General Hospital. 7:30 p.m. Info: Marge 259-1559.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

## THURSDAYS

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ Names Project Quilting Bee — for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. Info 451-9003.

Cambridge ♦ Drop In at DOB Coffee Night. 7 to 9:30 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Provincetown ♦ Positive PWA Coalition Weekly Rap Session. 7:30. 155 Bradford St. Peer led. (508) 487-3998.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 266-1129.

Boston ♦ L/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Grtr Bos. rink. Info: John 350-6063, AI 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, room 50-306, 142 Memorial Dr.

## FRIDAYS

Watertown ♦ GLOW: G/L of Watertown. 395-4664.

Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Boston ♦ Friday Night At The Movies. Boston Living Center. 140 Clarendon St. Free. 7 p.m. 236-1012.



## Sounding the Inner Landscape: Music as Medicine

Kay Gardner  
Caduceus Publications, Stonington, ME., 1990  
\$13.98, cloth, 268pp

## Sounding the Inner Landscape: Guided Meditations and Music

Kay Gardner  
Audiocassette, Ladyslipper Music,  
Durham, NC., 1990  
\$12.98  
Book and tape both available from Ladyslipper  
Music. 1-800-634-6044.

### Reviewed by Maida Tilchen

Kay Gardner is a women's music pioneer who continues to explore the frontier 18 years after she helped create the first openly lesbian record album, *Lavender Jane Loves Women*. Gardner—a classically trained flautist, composer, and orchestral conductor—has been researching the healing properties of music, teaching people to use them, and composing music based on her discoveries. Both the book and tape titled *Sounding the Inner Landscape* are the culmination of her work up to this time.

Unlike many women's music writers, Gardner never believed that "women's music" consisted solely of presenting a feminist viewpoint in the lyrics. Instead, she focussed on whether there is a uniquely women's *form* to music. Her search took her to the study of modes (scales) from other cultures, and particularly the Lydian mode, which Plato banned in The Republic because it was "too feminine." She has also examined the Myxolydian mode, which Plutarch attributed to Sappho, and which Kay has renamed the "Lesbian" mode.

Inspired by the art of Judy Chicago and Georgia O'Keeffe, Gardner searched for female shapes in music. Her experiences improvising with other women musicians led her to believe that women's music is cyclical in form, with a shorter, emotional, transformational section in the middle, duplicating a woman's orgasmic, menstrual and lunar cycle.

Gardner's interest in discovering a unique women's music led her to new ways of appreciating and using music, particularly the use of music for healing. She has found

# Musical medicine

Kay Gardner's *Sounding the Inner Landscape* examines the healing power of sound



Kay Gardner

examples of this throughout history and in many cultures. They range from simply listening to conventional music to change one's mood, to prescribing specific pieces of music (mostly according to their key) for relieving pain in specific parts of the body; to using music to diagnose diseased parts of the body by a kind of SONAR technique.

To understand the history and theories of using music for healing, some knowledge of the components of music is necessary. To this end, Gardner provides simple, entertaining explanations of such factors as harmonics, rhythm, harmony, overtones, instrumental colors, and form. This is augmented by over 100 illustrations, photographs and charts in the book, and many of the concepts are also aurally demonstrated on the tape. Gardner

relieves anxieties about the technicality of it all by including references to her own "math block" and how she struggles to overcome it in order to learn what she needs to know. She also suggests that overwhelmed readers skip the parts that seem too complicated. Although I'm sure I'd fail a pop quiz, I do feel confident that Gardner did her homework and understands why music affects us in the ways that it does.

In the course of the book, Gardner reveals quite a bit of biographical information, making it a personable read. Most revealing is her disclosure that her father was a scientist and her mother a Christian Scientist, suggesting that Gardner's hybrid interest in both the technicalities of music and healing uses for it concretize her "genetic

predisposition." She also tells how her traumatic coming out experience led her to what she calls a "nervous break-through," resulting in her dedication to a career in music and the decision never to hide her lesbianism.

As a connoisseur of meditation and guided visualization tapes, I found this one excellent and quite unique. Many meditation tapes guide the listener to relax by contemplating the colors of the rainbow. On Gardner's tape, which may be used with or without the book, she incorporates other senses. Each color has a corresponding fragrance, body part, note on the scale, vowel sound, and attribute. For example, the throat is sky blue, smells like lilacs, has the vowel sound "ch" sung at G, and promotes one's capacity for communication and creative expression. Gardner drones the vowel and plays the note on her flute, and the listener sings and visualizes. All this kept me busy enough to slow down the traffic in my mind. Droning the vowel sounds opened up my throat and lungs, giving me a soothing physical rush.

The tape also includes a dyke-friendly guided visualization for dropping your backpack full of sorrow down a hole. There is also a rondo composed by Gardner that incorporates all the healing elements of music discussed in the book. The liner notes on the tape give a brief summary of her theories for those who don't have the book.

My sensitivity to music was heightened by *Sounding the Inner Landscape*, and I have been listening to a broader range of works—particularly classical and world music—trying to utilize my new awareness of musical elements. This material would make a terrific interactive video, allowing the user not only to see and hear the concepts discussed, but also to play and compose with them.

The feminist health movement and the AIDS crisis have raised a lot of interest in the lesbian and gay community about alternative healing and health care. Gardner concludes her book by envisioning a city where the use of music for healing, education, pain relief, relaxation and lovemaking is a priority. She gives us a glimpse of a future that is possible, much as her music in 1973 on *Lavender Jane Loves Women* gave many women, including myself, their first vision of lesbian feminist community and relationships. □

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Dr. Nina Carroll



Photo By DEBBIE RICH

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- Biopsies
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- STD Testing

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Fenway Community Health Center, 7 Haviland Street, Boston, MA 02115.



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